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SEPTEMBER 15, 1956

VOICE OF EVANGELICAL CHRISTIANITY IN AMERICA

SUNDAY SCHOOL NUMBER

OFFICIAL NAE ORGAN

Readers Say—

Another Council Leader Attacks Paid Broadcasts

To the Editor:

I have read your editorial, "NCC's Radio Purge" (Aug. 1, *Action*). This propaganda drive is on in earnest out here on the Pacific Coast.

Dr. Clifton E. Moore, director of Television for the Los Angeles Presbytery of the Presbyterian Church USA, recently issued a release as TV-Radio Coordinator for the Los Angeles Church Federation, identifying the purchase of time for the broadcast of religion with the "commercialization of religion." He further stated that "religious hucksters" and "religious exploiters" can only be eliminated from the networks when they refuse to sell time to any religious group. He indicated that only the "substantial" Protestant bodies should be given air time.

Furthermore, on Sunday July 16 Dr. Moore appeared on the 250th telecast of "The Great Churches of the Golden West," over station KTTV, and bitterly attacked evangelical broadcasters as "enemies" of the church and the community. He said in part:

"The television industry and the respective denominations of your community have this in common. *They both have an enemy.*

"This enemy is the preacher who goes to a television station, buys time and, with a pattern of fear and condemnation of other religious groups, makes use of the air lanes for his own monetary gains.

"These religious hucksters do untold damage to the church cause.

"The substantial Catholic, Protestant and Jewish groups are given air time by the various radio and television stations in accordance with the Federal Communications Commission's decree that a certain amount of time be donated to charitable, philanthropic, education, religious or other groups."

Two of the networks have met this "huckster" problem by refusing to sell time to any religious group, said Dr. Moore. Instead they donate time to organizations of the three major faiths.

It seems that this whole discourse was a planned piece of propaganda to support the National Council's effort to suppress paid-for religious broadcasts that they cannot control.

I feel that the Council's attitude is un-Christian, un-American and in violation of the principle of Church-State separation.

I have written a strong letter to Dr. Moore, condemning his stand. Among other things, I said, "Your placing every religious radio and TV program that is not Church Council related in a group and calling the 'preachers' that originated these programs 'enemies' of the Church is an act of as poor taste as anything I have heard from a minister in a long time. It sounds more like the sniping of a cheap politician at an opponent. Is it possible that great 'preachers' such as Billy Graham, Dr. Charles Fuller and Dr. M. R. DeHaan are your enemies and opponents? . . .

"You state that 'these religious hucksters do untold damage to the Church cause.' Could that be because the 'Church cause' has ceased to be the spreading of the Gospel as preached by Paul and the other Apostles, but has now become the building of a super-Church that all Protestants must bow to and never question? My Bible has a great deal to say about the apostate Church in the latter days. May I suggest to you that you give these passages some serious thought and prayerful study. . . .

"Evidently only 'hucksters' that proclaim that Jesus Christ died for our sins, was raised for our justification and is coming again to judge His enemies and to reward His servants, are the ones that hurt the 'Church cause'. . . .

"I know that you are the hired man for that segment of the American Protestant churches that is trying to sell the idea that the National Council of Churches in America is the only group in America that can speak for all Protestants over TV and radio and is trying with everything at their command to squeeze every other Christian group off the air waves. My earnest prayer is that such a tyrannical thing will never happen."

It is time this dangerous propaganda of the NCC should be brought to the attention of Christian people everywhere.

ROBERT R. MCELHOSE
Los Angeles, Calif.

A Congregational View

To the Editor:

Your August 15 issue has reached my home and a whole-hearted thank-you for your fine articles, informative news items, etc.

The letter from a Minneapolis reader entitled, "A Positive Belief," interests me greatly since I was brought up in the Congregational Church.

I am sorry to say that, like most Congregationalists, this reader knows nothing of the transforming power of our Lord Jesus Christ. The Congregational Church to which I belonged for many years provided a *form* of religion, yes, but where was the supernatural power? The church program was full, but where was the spiritual food for hungry hearts? There was none. Praise the Lord, He brought me into contact with the living Christ—out of that religious monotony and man-inspired organization—who has cleansed me from sin and empowered me for a victorious life. His power, and only His, gives man "a practical way to live with his neighbor and his God in this world . . ."

Until Christ took possession of my mind, heart and life, I knew nothing of any true "belief," for the Congregational Church with its liberal, intellectual preaching gave me only a "shifting-sand" view of Christianity.

Of course, I realize that all churches are

(Continued on page 4)

FRONT COVER PHOTO.—This family on their way to Sunday School is typical of the thousands who enjoy studying God's Word in the 260,000 Protestant churches in America. The Sunday School enrollment in the nation now approaches 40,000,000.—*Photo by Harold M. Lambert.*

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Action

United Evangelical Action

An Interdenominational Journal of News and Opinion with a Program for United Action

Vol. XV September 15, 1956 No. 14

Editorial Offices:
111 East Fourth St.
Cincinnati 2, Ohio, U.S.A.

JAMES DE FOREST MURCH
Editor

VERDA BLOOMHUFF
Office Editor

NAE STATEMENT OF FAITH

1. **We believe the Bible to be the inspired, the only infallible, authoritative word of God.**
2. **We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.**
3. **We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.**
4. **We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.**
5. **We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.**
6. **We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.**
7. **We believe in the spiritual unity of believers in our Lord Jesus Christ.**

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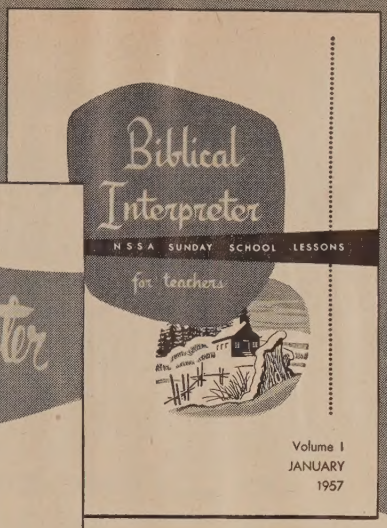

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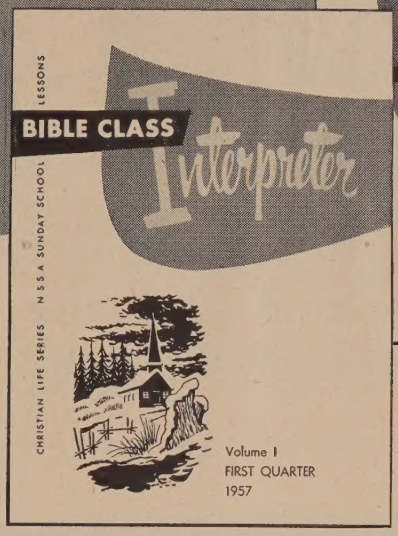

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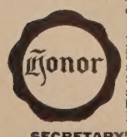

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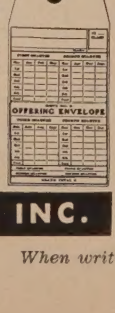

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Readers Say

(Continued from page 2)

not alike and if this reader finds her beliefs "precious," I would only praise the Lord. However, when we are really indwelt by the Holy Spirit following our salvation, we do not have to " . . *try* to live each day with God's help in following Christ" for that blessed Holy Spirit takes over and lives out the life of Christ in us.

All praise and thanksgiving for the evangel and for evangelicals who are making it known. It is "good news" because it is not merely a belief to follow, but a vital power operating in our own hearts to give us the peace the world knows nothing about, and the enabling to "be strong and do exploits" in the name of our Saviour and Lord.

BARBARA PHELPS GRIMES
Dobbs Ferry, N. Y.

"Rabble-rousers"?

To the Editor:

It seems strange that methods identical in nature should on one hand be called "regimentation," but when used by another group should be called "persuasion." In *Action* magazine articles on Radio Broadcasting and on Ecumenicity this cheap device is used over and over again.

I do disagree with the National Council in its radio policy, but its motive nor its method is any more a regimentation than some of the efforts of the National Association of Evangelicals.

Anyone listening on a Sunday knows how much the non-Christian must be confused by the assortment of religious messages given. I recognize that the policy of the National Council will not in the end solve this problem, but don't suggest low motivation on their part.

Don't you think its time we fight these things on the basis of right and wrong of the issue instead of an assassination attack on persons and organizations? These things are a part of Democratic and Republican conventions, but should we use them?

For instance the persuasion of our denominational leaders that members of a denomination ought to use their own literature is common sense. These men are sincere when they say "Your denominational literature may not be the best for others but it is for our churches."

Or, is it possible that people who use the Revised translation believe it is the better translation? And many of these are fine Greek students, Hebrew students.

Such statements as "goose-stepping under strong, ecclesiastical directives" are a misuse of our Christian privileges. I think Dr. Lindsey (*Action*, August 15) has a good motive, but his methods are that of the rabble-rouser instead of that of a Christian leader. (I might say that at no time in my nineteen years in the ministry has my denomination put on an extreme pressure for me to use their literature, or to use the Revised translation. I use them because I think they have real value.)

The egotists, or the insecure, always tear down their opponent to build themselves up. Our Christian organizations should neither be egotists nor insecure. Therefore they do not need to de-Christianize one another to strengthen their own forces. Let's put mere faith in the power of truth and use it.

R. H. LAUTENSCHLAGER
Warren, Ohio

[EDITOR'S NOTE. — The articles mentioned are controversial, but true to the facts as the writers see them. Issues which affect our freedoms in church and state cannot be ignored. In dealing with them we speak frankly but strive to avoid personalities and to exhibit the spirit of Christ. In fairness to all concerned and in the interests of truth and right, we are always glad to have readers who disagree with our views express their own in our columns.]

First Navajo Broadcast

To the Editor:

In the issue of *Action* July 15, under the heading, "Mennonites Sponsor 'Navajo Bible Hour,'" you note this broadcast is "the first of its kind in the country."

I suppose you mean that it is the first "Navajo-language religious program" on the radio.

If that is what you mean, I would like to inform you and the readers of *Action* that the Mennonite Hour is not the first of its kind. On December 31, 1950 we were able by the grace of God to put the Gospel on

the air in an all-Navajo-language program over station KVBC, Farmington. In my published report I wrote, " 'Saad Bee 'Il-Naanii' is the first regular all-Navajo-language program in history that we know of." Since then a half dozen such Navajo-language programs have been launched, of which the Mennonite Hour would seem to be among the last. Under the auspices of the Christian Reformed Missionary Conference the Navajo Christians themselves are broadcasting an all-Navajo-language program every Sunday morning from KIUP, Durango, Colo., and KGAK, Gallup, New Mexico, called "Navajo Question Time." This program had its origin in 1951, and is in every sense a real evangelical broadcast.

HERMAN SCHRIPSEMA

Farmington, N. Mex.

Like Lindsey's Views

To the Editor:

Having been a reader of your magazine for many years, it is with pleasure that I look with anticipation for each issue for something which refreshes the soul. Commendation is in order for the recent article in the issue of Aug. 15, by Rev. Albert J. Lindsey of Tacoma, Washington, entitled, " 'Ecumenicity' and Church Regimentation." This is an outstanding article and should be read by every one who names the Name of the Risen Christ. This article is right up to date, and should stir the soul of everyone who cherishes his freedom. We need to realize that there are forces at work in our various denominations who are so obsessed with their own importance that they will sooner or later destroy the ideals for which our fathers fought, bled and died. May God bless you and help you to keep up the good work of keeping the people informed.

W. A. FLEAGLE

Atlanta, Ga.

To the Editor:

My sincere thanks for the courageous and timely article by Rev. Albert J. Lindsey in August 15 edition. If you reprint this much-needed article, please send me several dozen copies as I would like to give it wider circulation among thinking people. Render bill and I'll remit promptly.

Thank you in the spirit of Christ which that article reflects so well.

C. J. HOCH

Yuma, Colo.

Words of Praise

To the Editor:

We are so glad for your work with *Action* and feel you are doing a magnificent job with it and one that fills a real need in the field of evangelical literature. May God bless and sustain you in every way for the responsibilities and task which are yours and for the wonderful job you are doing on such a limited budget and such limited means as are made available to you.

CHARLES SEIDENSPINNER

Birmingham, Ala.

To the Editor:

I liked your editorials in the latest *Action*, especially on "The Living Christ." That new sense of Christ in-dwelling us and the constant prayer life are what we need today. It is helping me today. I only wish that I had had more realization of these facts when I was a young woman. It would have helped me in my many problems.

ETHEL S. CARPENTER

Ann Arbor, Mich.

To the Editor:

I consider *United Evangelical Action* one of the best edited magazines in our country, but should wish that more pages could be added to the magazine in order that articles bearing on the preservation of our Faith and our Fellowship might be strengthened. Your Evangelical Newsfront is excellent.

OLAV G. EIKLAND

Brooklyn, N. Y.

To the Editor:

The article, "Shall the NCC Control Religious Broadcasting?" is most enlightening. We are greatly concerned in regard to the present crisis in radio broadcasting and are praying that God will give the NRB and NAE great wisdom in these days.

WILMER N. BROWN

Portland, Ore.

To the Editor:

I am writing to tell you how much I enjoy reading your magazine, with plenty of things to think over. May you be long enabled by the Strength that can only come

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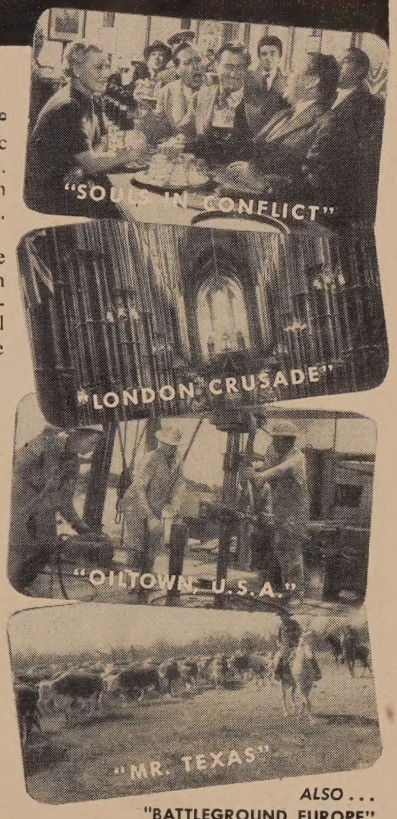

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JAMES OLIVER

Glasgow, Scotland

Disagree with Betty Roller

To the Editor:

No doubt there are thousands of readers who, like myself, would like to come to the defense of your magazine after reading the wild and crude attack made by Betty R. Roller which appeared in your "Readers Say" column of the August 15 issue.

If Miss Roller's letter isn't a glaring example of trying to remove the splinter from another's eye when a timber is in her own, then I have never seen one. She laments an imaginary unfairness on your part, yet herself cannot write you a letter without calling your magazine a "scandal sheet" its contents "trash," and your reporters "uninformed," etc. Her bitterness indicates a pronounced lack of clear thinking. Instead of "girding up the loins of her mind" she has stirred up the caldron of her emotion!

Miss Roller boasts a "positive" faith and accuses your magazine of being against everyone and everything which does not concur in its beliefs. Perhaps she should ask herself why she wrote her letter! The wonderful fellowship in her Church of which she speaks is in decided danger with just one member with a spirit like that of Miss Roller.

I thank God for the inspiration and blessing I receive with every issue you send. May God bless your good work everywhere.

PHILIP R. LICALZI

Greenwich, N. J.

To the Editor:

I personally appreciate *Action* magazine in helping to keep abreast of the trends and happenings among Evangelicals and the religious world in general. I do think you are very charitable in printing all of the gripes and complaints in the columns of "Readers Say," as for instance, the bewildered soul who recently dared you to print a bombastic letter.

Since most of us learn so slowly to take our burdens and problems to the Lord and leave them there, I presume the pages of *Action* magazine can become a substitute during the learning process. I am very happy to listen to and hear all sides of a question, for there is the possibility that all of the facts were not disclosed when my conclusion was drawn or opinion stated.

May the Lord give you guidance to edit and grace to bear the bitter with the sweet and still to have charity with all.

WAYNE E. CALDWELL

Ottawa, Kans.

Writing Authorities

To the Editor:

The article by Glenwood Blackmore in the July 1 number of *Action* creates more than a passing interest with us. We have been of the opinion for some time that the smoldering antagonism and hidden hatred of evil forces, clothed in sheep's clothing, will come to open conflict with the true testimony.

So long as we can expect any justice and support from our government, it is our conviction that we should exhaust all effort to convince proper authorities of the true facts.

We will appreciate being informed as to when the right time is for indvduals to write letters of protest to proper authorities.

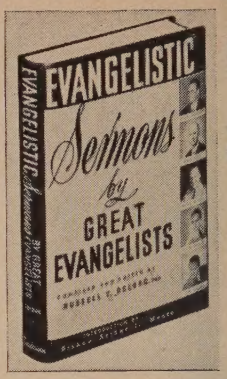
It might interest you to know that a local group of Christians have succeeded in enlisting approximately fifty people who have agreed to write letters to government authorities on any important moral issue. We have developed a system of giving these letter-writers concise and uniform information at the proper time. So far, our system works satisfactorily and is creating increased interest. An issue of such importance like religious broadcasting will be a good subject to create more interest in our program and it will prove that we are concerned only with important and non-political issues.

We are looking forward to being kept informed on this subject.

J. A. STUECKLE

Lacrosse, Wash.

FOR MINISTERS - LAYMEN - STUDENTS!



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CHRISTIANITY DEMOCRACY and COMMUNISM

By C. GREGG SINGER

Vice President of Belhaven College

THE political decline of the West is one of the most significant developments in contemporary history. Those high promises of political freedom which the prophets of the nineteenth century so vividly portrayed and confidently predicted as the heritage which the twentieth century could rightfully expect as its own have been dashed to pieces on the rocks of political reality. Contemporary man never received that legacy intact and he is in fact squandering that amount of freedom which he did receive in his vain pursuit of security and economic abundance.

Decline of Liberty

This decline of liberty and the rise of totalitarianism would bewilder and amaze those nineteenth century liberals who confidently believed that our own day would witness the final triumph of democracy, freedom and world peace to a degree never before achieved and enjoyed by the human race. That these hopes and expectations have been betrayed is painfully evident to all who are cognizant of present intellectual and political trends in the West. Yet it is doubtful that many of those who are aware of the desperate plight of the West realize that there is actually less liberty today than there has been at any time since the fall of the Roman Empire. In the last forty years the world has passed through two great convulsions for the sake of peace and freedom. Yet each of these conflicts has conspired to rob modern man of the liberty which he did possess. The crusades for democracy have all but killed the precious commodity of political freedom among those peoples whose governments were thought most likely to preserve it.

It is a fact of tragic and compelling importance that of the great eras in the history of the West, only two of them—the Middle Ages and the Reformation — have nurtured political philosophies which have brought forth and supported political liberty. Except for brief intervals, as in Rome under the Republic and in Athens for a few years in the fifth century B.C., absolutism was in the ascendancy in the ancient world. Classical philosophy in spite of some great pronouncements invited it and its crowning achievement was the Roman Empire which was very definitely inspired by Stoicism. With the coming of the Renaissance there was brought back into the main current of western political thought a philosophy of man and government which, if not checked, must inevitably bring forth once again its fruits of despotism.

In the humanism of the Renaissance, it must be admitted, were the seeds of destruction for that political liberty which had been developing in the Middle Ages and had come forth with a new vigor under the inspiration of the purified theology of the Reformation. Political liberty is inseparable from that liberty offered in the Gospel to all those who believe in Jesus Christ. While it is gloriously true that the Gospel is redemptive, we must never forget that it redeems the whole man and reclaims for Christ all of human activity and relationships. Not only does the Gospel speak with authority concerning all phases of man's life upon earth, but upon the regenerate it confers a new power to do the will of God on earth.

There is a Christian view of government which is plainly set forth in the Scriptures and by it man is bound to act in his political life. It is a part of that whole counsel of God revealed to man. He trifles with it or neglects it at his peril. If man neglects the warnings of the Bible concerning sin and its punishment, he suffers throughout eternity; if he turns his back on the Scriptures as the guide to conduct in this life, he suffers accordingly.

Modern man in the twentieth century is being called upon to pay a tremendous price for his neglect of the biblical view of human government. Because he would not be ruled by Christ, he has chosen for himself Caesarism in its various forms.

The title of this article, "Christianity, Democracy, and Communism," implies that it involves three distinctly different philosophies of government. Although it is acknowledged that they are different, it does not follow that they are totally so. That Christianity is entirely distinct from the other two is obvious, but the assumption undeniably held in the West that there is no relationship between democracy and communism can hardly be sustained.

What Is Democracy?

Before we go further in this discussion, it should be made very clear that use of the word "democracy" certainly does not refer to that form of representative or republican government which the Founding Fathers provided in the Constitution of the United States—a system of rule widely regarded as the greatest ever devised by man and the finest instrument by which man may do the will of God in the realm of government. The term "democracy" refers to a philosophy of government of man and life—and not to the American government.

Democracy as a philosophy of government is not the fruit of the Reformation, but rather of the Renaissance. It is the political expression of humanism which makes man rather than God the measure of all things. It looks to man as the source of sovereignty

Presidential election year suggests for the Christian citizen a restudy of the basic philosophy of government. Dr. Singer furnishes a stimulating approach in his trenchant article.

and holds that government is ordained of man as an instrument for achieving those purposes which he regards as desirable and necessary. It seeks not the glory of God, but that of man.

As a political philosophy, democracy is subject to a fatal weakness which renders it peculiarly susceptible to being transformed into a despotism. It has unswervingly held to a belief that man is endowed with inalienable rights, but it has no satisfactory explanation for the possession of such rights and actually in its very assumptions concerning human nature and destiny renders such a belief untenable. The mere frequently repeated assertion that men have rights offers neither theological nor metaphysical evidence that such is the case and does even less to safeguard such a precious possession.

Denial of Biblical View

The denial of the biblical view of the origin of nature and destiny of man makes void the belief in human rights. This rejection of the image of God in man, implicit in Humanism, received a new interpretation when John Locke denied innate ideas and conscience in man.

It is in the consciousness and conscience that man is aware of his possession of rights and of those obligations to God on which all human rights depend. Granted that Locke was sincerely seeking what he thought was a more secure foundation for human liberty, it is nevertheless true that he set in motion a current of political thought which, if not checked, must inevitably destroy that very liberty he was endeavoring to preserve.

This substitution of natural law and right reason in place of the biblical view of man and government caused political philosophy to flow toward the natural rights theory and naturalism. The nature of the drastic change was not immediately apparent, largely because in its earlier phases down till near the end of the eighteenth century the followers of Locke seemed to be attempting to preserve a Christian superstructure of political morality on deistic foundations. Furthermore, ultimate expression of this democratic philosophy was modified and hindered by the fact that in both England and America the actual conduct of government was in the hands of evangelicals or those who were so dominated by the biblical view that they acted within the framework of a Christian morality.

The differences between the American and French Revolutions both in respect to their course, degrees or violence, and ultimate results must largely be explained in terms of the fact that the former was in the main controlled by those who were either committed to or deeply influenced by the biblical revelation. On the other hand, the leaders of the French Revolution, in revolt against the Church as an institution and the biblical revelation as well, gave this democratic philosophy an expression more consistent with its true nature.

Out of this natural rights philosophy came our modern democratic philosophy of government and of life in general. It should be emphasized that this philosophy is essentially an attitude toward God, man, and human relationships and activities. While it sought and still seeks to uphold a biblical morality, it rests upon assumptions which are secular and humanistic rather than biblical. Deism, out of which it sprang, denied the necessity and validity of the biblical revelation and asserted that in nature by the right use of his reason man could learn all that he needed to know of God and himself. God was relegated to a corner of a universe which He had created but could no longer control, having surrendered to an iron-clad natural law which admitted no interference on the part of Deity in its running of the world.

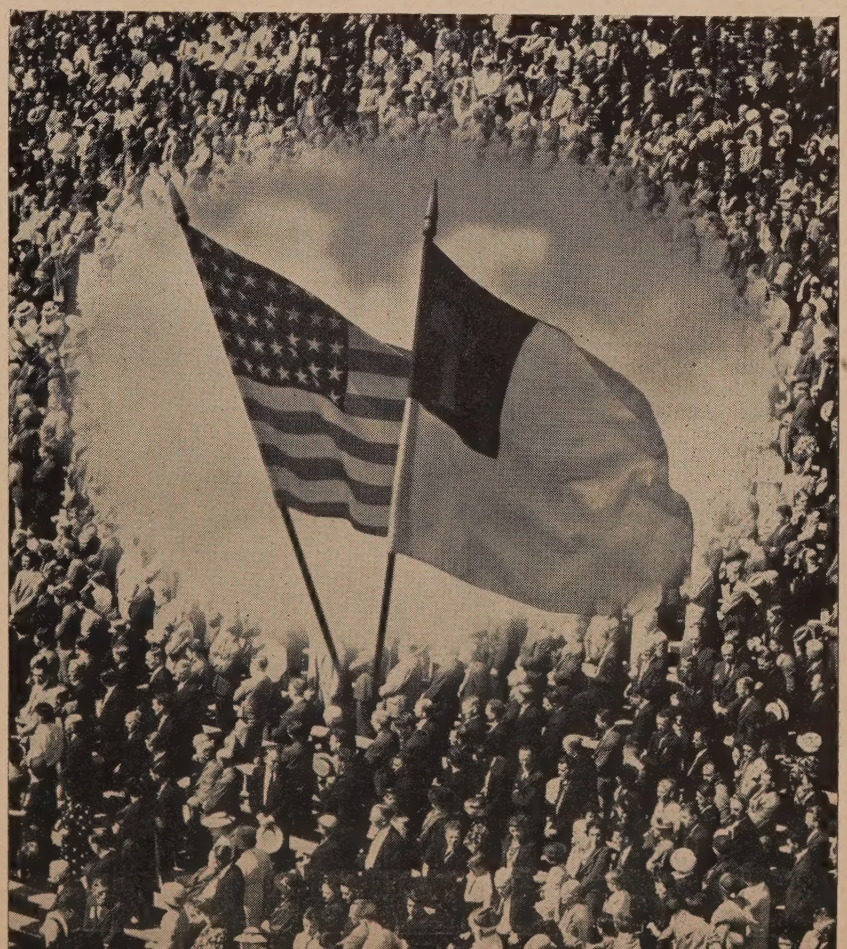
In this paradise on earth, man was sovereign, inherently good, and his society was therefore perfectible. No one doubted that either man or society could be improved continuously. To doubt that man could achieve Utopia on earth was to commit treason against human reason itself. In a very real sense the thought of the Enlightenment was the full flowering of the promises of the Renaissance.

The Deistic Philosophy

This political philosophy came of age with the American and French Revolutions to which we have previously referred. Although there were significant differences between these two movements, it is nevertheless true that both represent the same basic conceptions of God, man, and society.

It is no accident that many of the leaders of the American Revolution were both Deists and to varying degrees opposed to the historic Christian faith. Thomas Jefferson, the real architect of the Declaration of Independence, was among the most bitter in his denunciation of the Scriptures and the Christian ministry. Not the least of Jefferson's many qualities was his modesty. It is not surprising that many

The American masses need to exalt God in their patriotism



of the religious conservatives of the day looked on the Revolution with suspicion and apprehension. They could not ignore its philosophical implications.

In France the democratic philosophy took a more violent turn because of the conditions prevailing there. Notre Dame Cathedral was turned into the Temple of Reason, church property was confiscated and in the most radical period of the Revolution there was a determined effort to replace the Christian week of seven days with one of ten days.

Our American Democracy

After the failure of the Revolution in France and the dethronement of political radicalism in the United States by the adoption of the Constitution there was a tendency on the part of the adherents of the democratic dogma to seek to democratize the existing political institutions rather than to resort to violence. This is most particularly true in England and the United States. The story of American political development in the nineteenth century centers around the persistent attempt to reinterpret the Constitution in terms of the democratic faith. Beginning with the age of Jackson, it finally culminated in the New and Fair Deals of the twentieth century.

Accompanying this spreading influence and penetration of the democratic philosophy has been an increasing secularism in all aspects of American life—government, education, business, philosophy, and culture in general have all suffered from this deadly blight. God, at best, is on the periphery of our national life. In saying this, we are not unmindful of the increasing signs of a revival in our time and most certainly do not mean to imply that there are not Christian men at the helm of government or that Christian influence is lacking at the top levels of our government. What we do mean is that all too often too much of our thinking and activity are carried on in terms of a highly varnished, but very fragile humanism.

In the light of the democratic philosophy, the aims of government have been revised in terms of the needs and desires of man rather than in the light of the glory of God. Expediency rather than what is right has been the basis for too many decisions in domestic and foreign policy. Legislators are too prone to listen to the voice of the masses rather than to the Word of God.

In education the democratic philosophy has not only demanded a separation of school from the church, but has gone so far as to demand an impassable wall between the Bible, theology, and education. Biblical truth, the foundation of all truth, must be ejected from the classroom and can no longer be used as the frame of reference in publicly supported schools and institutions of higher learning.

As in education, so is it in all other aspects of our national life. Man rather than God, human experience rather than the Scriptures, is the measure of all things and the norm for human activity. The sovereignty of man is the guide for human affairs and the sovereignty of God is openly denied even by some who occupy pulpits.

It is precisely at this point that political democracy invites the absolutism against which in theory it protests. The atomism of the philosophy makes necessary as an antidote a type of government by which men concentrate their individual sovereignties in a collective form. Thus the end result of this atomistic democracy is totalitarianism. By such a process, democracy becomes the vestibule to a corporate absolutism.

Danger of Communism

Communism, the most dangerous form of this corporate absolutism yet to appear in western civilization, was not the product of one man nor of the nineteenth century. Its roots can be traced back to the Renaissance but more specifically to the Enlightenment and John Locke. The philosophical roots are to be found in the same intellectual climate which gave birth to modern democracy.

Only at our peril can we overlook the fact that both communism and democracy are ultimately products of humanism and more immediately the results of the Enlightenment and the French Revolution. It is erroneous and misleading to think, as many Americans do, that communism is essentially an economic philosophy. This assumption utterly fails to present it in its true light and leads to the dangerous conclusion that the cold war against Russia can be run by economic devices of one sort or another. All such attempts to achieve lasting victories over this menace must ultimately fail because they result from superficial reasoning.

In the first place Karl Marx himself was primarily a philosopher and not an economist. As a student of Hegelian thought he concluded with the other left-wing students of Hegel that his system of philosophy and Christianity could not be reconciled, and quite early in his career he was in full revolt against the historic faith. His basic philosophic assumptions were obtained in various ways from Locke, Hobbes, Hegel, and others. Agreeing with Locke that all knowledge is obtained through the senses, he accepted the materialism of Hobbes as a necessary consequence of his epistemological assumptions. So far Marx was certainly not original. His claim to originality, if he may validly make one, lies in his subjecting this materialism to the Hegelian dialectic. Once this union was achieved, he was ready to write the *Communist Manifesto* and *Das Kapital*.

Communism has frankly and openly interpreted man in terms of dialectical materialism. It has denied that man is created in the Divine Image to live for the glory of God. Even as Hegel taught that the individual realizes himself only in the state, Marx held that this self-realization was to be achieved through identification with a classless society in which theoretically there would be no state. However, actual communist practice is more Hegelian than Marxian on this point. In either case communism rejects the Christian view of man and society in favor of one which interposes organized man between the individual and God.

Both as a philosophy or world and life view and as a practice, communism may be called the triumph of the Renaissance in modern society, the final step in man's degradation of himself and his society. This final step in his self deification is the destruction of all these dreams which the Enlightenment and the nineteenth century cherished concerning the coming heaven on earth. In their revolt against the Christian view of God, these philosophers actually lost the key for the deification of man and in their negation of the heaven of the Scriptures they left no blueprint for their heaven on earth. Their triumph through Marxianism has brought debasement, and the tragedy to contemporary civilization and modern man stands at the very brink of a destruction so horrible to contemplate that only a few dare to look beyond the abyss.

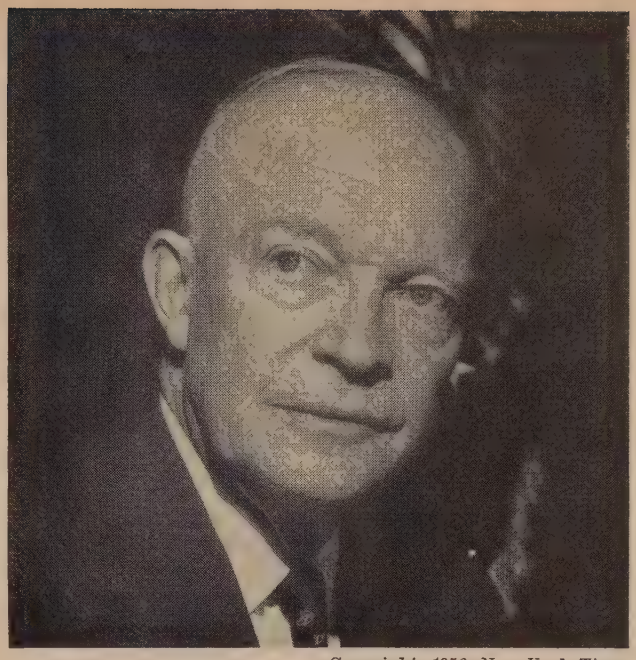
The Christian Conclusion

What then shall the evangelical say? What stand must he take in face of the intellectual and spiritual decline which confronts him on every hand? Is there nothing that can be done? Must he stand helpless while civilization plunges on toward a catastrophic convulsion?

There are those within the evangelical camp who would take such a pessimistic and even fatalistic view.

The President of the United States on the Sunday School

The injunction, "To build faith in our children, take them to Sunday school," is one which I hope will receive an encouraging response from parents throughout the country. For the early training and education which children receive in Sunday school are a firm foundation upon which they can build useful and happy lives as adult citizens.



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President Dwight D. Eisenhower

Some would even rejoice in the sure promise of impending destruction with the expectation that this suicidal bent of modern man must somehow hasten the coming of our Lord. It seems doubtful, however, that this is the correct biblical view. If Christ cried over Jerusalem, are we to rejoice over Moscow? If we are truly the heirs of the Reformation, we must fashion our thinking accordingly. As evangelicals we need to recover for ourselves and to proclaim to the world the whole counsel of God. We are committed to a view of God, to a view of man, to a view of sin, of Redemption, to a view of the purpose of God in creation and history, and a view of human destiny found only in Christianity. This world and life view we must proclaim because we are impelled by the love of Christ to do so. It is the only final answer to all secular humanism for it sets forth the sovereignty of God and the total dependence of man upon Him.

In declaring the Christian answer to modern secular democracy we must always remember that he who truly believes that Jesus Christ is the Son of God commits himself to much else besides. He is truly committed to a Christian world and life view as it is revealed in the infallible rule of faith and practice. This Christian world and life view brings to focus a biblical conception of government and of human society and stands in sharp contrast on basic points with what is usually called the democratic way of life. Declaring as it does the absolute sovereignty of God in human affairs, it cannot tolerate any view of government or of society which postulates the sovereignty of man. Likewise, evangelical Christians can accept no compromise on this vital issue. The Christian does not so much quarrel with the form of government, although he may take exception at various points to democratic practices. For the Christian the basic issue is the underlying philosophy which produces the forms, and so he must recognize that in his political life and activities man is ever subject to the will of God. The Christian view of government with its postulates of the sovereignty of God in human affairs must necessarily then declare that the will and the law of God are the frame of reference for all human political activities. Even as man lives for the glory and the enjoyment of God, so must human government dedicate itself to the realization of this purpurpose. It is not what man thinks best or what is expedient that should be the guide. Neither can it be the greatest good for the greatest number. It must always be what the Lord has said. Democratic majorities cannot determine what is good, *per se,* nor do they constitute an infallible guide for political practice. Rather, it is that ever-present remnant who will not bend the knee to Baal, but who wait upon the Lord, who are more likely to be correct in their political decisions. According to this Christian view human government can neither be natural nor hostile to Christians and the Church; it must neither try to do the work of the Church nor offer any embarrassments or stumbling blocks to the functioning of the City of God on earth. Rather it must lend all aid and encouragement to the proclamation of the Gospel and the upbuilding of believers in their spiritual life.

In regard to the whole problem of human rights, the Christian view of man and state proclaims that all men bear within themselves the Divine Image and have certain inalienable rights beyond that of any government or political party. At the same time, it is equally true that men have these rights because from this same sovereign Creator they have received obligations and duties which they must perform. Thus in the Christian view, rights are a means to an end—the fulfillment of obligations, and not ends in themselves.

This then is the essence of the Christian view of the state. It is not primarily concerned with forms of government, whether it be a monarchy or a representative republic or some other form, but it is vitally concerned with the basic concepts which underlie the political activities of any people. It ever asserts and proclaims that God is sovereign and that he who is slave to Jesus Christ is most truly free. It is this great question of the nature of human freedom which lies at the very heart of the problem of Christianity and democracy.

Sunday School Workers to Flock Here

CHICAGO IS HOST TO CONVENTION

By VERDA BLOOMHUFF

CHICAGO, second largest city in population in the United States, will be the scene of the Eleventh Annual National Sunday School Convention, October 10, 11 and 12.

Occupying a crescent-shaped area the size of Rhode-Island on the southwest point of Lake Michigan, this midwestern metropolis is easily accessible from all parts of the country. It is the greatest railroad center of the United States, with thirty-two trunk line railroads and 1,500 passenger trains daily serving the city. There are thirty-nine airports from which three air freight lines and fourteen major passenger airlines provide direct service to all parts of the world.

"The Loop," comprising the main streets of the city, is the center of a "shoppers' paradise" which has its headquarters at world-famous Marshall Fields. Buyers and tourists from all over the world stop there, making their "home" at one of the numerous luxurious and hospitable hotels such as the Conrad-Hilton, Congress, Blackstone—to name only a few. Away from the main stream of city traffic are many other comfortable hostelries, among them Hotel North Park on Lincoln Park West which will be headquarters for the thousands of Sunday School folk who will be converging on the city in October.

Increasingly Chicago is becoming a great center for spiritual activities. Several evangelical denominations maintain headquarters in the city, as for instance the Evangelical Mission Covenant with its 50,000 constituents, the Independent Fundamental Churches of America, and others.

Mission Boards of several denominations are also located there, as well as various interdenominational Boards which cooperate closely with the National Association of Evangelicals. Among these are the Scandinavian Alliance Mission of North America; Conservative Baptist Foreign Mission Society; National Holiness Missionary Society; Home of Onesiphorus; Slavic Missionary Society.

Largest Bible Institute

The world's largest Bible Institute (Moody, with some 2,000 students) is a point of special interest to all out-of-town visitors. Its radio studios, publishing house (Moody Press) and extension work are models of efficiency in the proclamation of the Gospel. Several other fine institutes are located in Chicago and vicinity, including the Lutheran Bible Institute.

Bethany Biblical Seminary has over 150 enrolled for its regular course and about 100 in its Bible Training Institute. Trinity Seminary and Bible College of the Evangelical Free Church has a total enrollment of around 100. Northern Baptist Seminary, the largest in this area with evangelical emphasis has 400 enrolled.

North Park College (Mission Covenant) is expanding rapidly. Wheaton College, twenty-five miles to the west, in all schools is approaching a 2,000 enrollment.

Chicago is perhaps the greatest center of evangelical publications in the United States. Besides the publications of the various denominations and missions already noted, several of interdenominational character are outstanding. *Good News* has an output of 22,000,000 tracts a year. Scripture Press is doing a magnificent work in the Sunday School field.

Christian Life and *Moody Monthly* are attracting nationwide attention by the adoption of modern journalistic techniques in making the Gospel attractive. Both have large and growing circulations.

Chicago is also the headquarters of several important interdenominational organizations of evangelical faith. Among these are the Gideons, housed in an attractive location owned by the Association. They have distributed to date more than 3,000,000 Bibles, 10,000,000 Testaments to service men and 3,000,000 to children.

The Christian Business Men's Committee, International, is another organization of growing influence. Its local unit maintains a modern building, in Chicago's busy Loop, where its many activities are carried on.

The Child Evangelism Fellowship has over 300 classes in Chicago alone.

The Evangelical Teacher Training Association, with offices in Chicago, has 150 cooperating schools and colleges located in six countries.

Best Seller Publicity specializes in signs and posters bearing the message of salvation in selected texts from the Bible.

Youth for Christ

Christian Writers Institute is the outstanding correspondence school of Christian journalism in North America.

Youth for Christ (headquarters now in Wheaton) has over 1,000 established rallies in America and Canada and in addition, other rallies in forty-six foreign countries.

Inter-Varsity Christian Fellowship is working on some 250 college and university campuses. Hundreds of conversions are reported each year. Over 1,200 volunteered for missionary service. Approximately 8,000 students are now active in this organization, which is reaching out into every section of the United States from its midwestern headquarters.

Evangelical Welfare Agency, organized to serve the Christian home and all fundamental churches, receives neglected needy children from Court and private arrangement and places them in Christian homes for foster care and adoption—truly a missionary work. EWA is licensed to serve in the state of Illinois.

Convention Church

Many of the outstanding churches of America are located in this great midwestern city. Among them is famous Moody Memorial Church, which not only is to be host to the 1956 National Sunday School Convention this fall, but was also the scene of the first convention under sponsorship of the National Sunday School Association October 2-8, 1946.

Moody Church, throughout its colorful and interesting history, has proclaimed to the world its belief in the importance of the Sunday School in spreading the Gospel of Jesus Christ. The grass roots of the church, its members are quick to relate, date back to the Sunday School organized by the famous evangelist of the past century, Dwight L. Moody.

When Moody was a young man he volunteered to teach a Sunday School class, but the superintendent considered him "crude" and said that "he had no class for him." The next Sunday Moody walked into the Sunday School followed by eighteen dirty, barefooted children he had picked up on the streets. Securing the use of North Market Hall—a large, dingy, dilapidated brick building—this determined young man soon was conducting an afternoon Sunday School of from five to six hundred street urchins. Realizing that his "flock" needed Christian training and indoctrination, he organized an independent pastorate called the Illinois Street Church, a modest frame building which was later destroyed by the Great Chicago Fire. Appropriately enough, when plans were completed to erect a permanent church building at the corner of Chicago Avenue and LaSalle Street, thousands of Sunday School children, giving five cents each, contributed to the purchase of bricks for the new building.

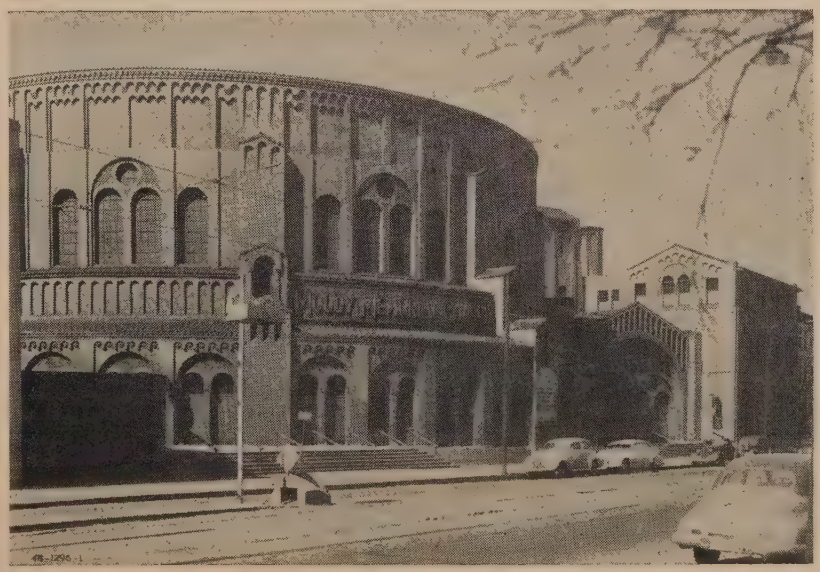
In the days that followed, Moody Church became the center of a ministry of Bible teaching and evangelism where rich and poor, learned and unlearned, were welcome. It had a series of illustrious pastors, including Dr. Reuben A. Torrey, Dr. A. C. Dixon, Dr. Paul Rader and other world-renowned evangelists and Bible teachers.

Although known as Moody Church since 1901, it was not until 1924 that work was begun on the present building. During the ministry of Dr. P. W. Philpott architects were called in to design a new and permanent structure. At the close of 1943 the last note of indebtedness was burned, and the church that started with a group of street urchins in a public hall emerged into an institution of inestimable influence in American public life. Contributing much to that influence are the pastors who have occupied the pulpit in recent years. Dr. H. A. Ironside, with his unique Bible-teaching ability, stepped into the largest fundamental pulpit in the United States and for some twenty years preached the Gospel there. He was succeeded by Moody's present pastor, Dr. Alan Redpath, who in September 1953 left a widely-acclaimed evangelistic and pastoral work in Great Britain to accept the call to the Moody pastorate, one of the largest Protestant churches in America.

On ground valued at $500,000 Moody Memorial Church occupies a million dollar building, equipped with its own radio control room, four-manual pipe organ, and a seating capacity in the main auditorium of more than 4,000. Adjacent to the auditorium is the Sunday School building, comprised of eight assembly halls, Torrey Chapel, the Borden Library, the Ladies Lounge and the Nursery. Beneath the choir loft is Towner Hall and below the main auditorium is Sankey Auditorium which seats 1,000.

With its incomparable facilities and its rich evangelical Sunday School heritage, Moody Memorial Church provides a significantly appropriate background for the great National Sunday School Convention which will meet there October 10-12. The inspirational messages and educational workshop sessions of this eleventh annual gathering are sure to challenge thousands of Sunday School workers to go back to their homes filled with determination to do a better work for Christ and the Church through their Sunday Schools.

Million-dollar edifice of Moody Church seats over 4,000



Enlarged Horizons of Service

The evangelical Sunday School movement continues to grow

By WINONA WALWORTH
Associate General Secretary
National SS Association

ONE of the clearest truths in all Scripture is that God depends tremendously on human leadership. The importance of proper leadership is cited throughout Scripture again and again both by precept and example.

Today there is a place of influence and leadership for every true follower of Christ, not so much dependent upon unusual talents as upon a sincere willingness to go "all out" with a great earnest endeavor to bring men and women to a true knowledge of Jesus Christ as personal Saviour. If this job is to be done properly, preparation and training are essential.

The pastor and the Sunday School superintendent are responsible for providing the training necessary for all these workers and prospective workers. Many are finding that the first step toward awakening these leaders regarding the possibilities as well as the responsibilities in the Sunday School is to have them attend a Sunday School convention. Within the next few months thousands will be attending these local, area, state and national conventions and the horizons for the Sunday school ministry will continue to be enlarged.

The Greater Cincinnati Sunday School Association, with Dr. Mitchell S. Seidler serving as chairman, held their annual convention at the Lockland Baptist Church on September 6 and 7.

Benton Harbor, Michigan will be conducting their first Sunday School Conference September 21-23. Rev. William Hoover is chairman of the conference and Dr. Clate A. Risley of the NSSA will be the speaker.

Conferences such as these within a city area, with many different churches cooperating, are conducted throughout the nation.

In Arizona, where state conventions have been held for several years, they now conduct conferences in various cities throughout the state and then come with the same leaders to a central location for the state convention. Rev. Clarence Gerig, state chairman, said that most of those reached in the city conferences were new contacts. In Albany, Oregon the Ministerial Association has a Sunday School committee which plans and promotes their conferences.

In New York the Buffalo-Niagara area has a united Sunday School convention which will be held September 27-29. Dr. Wm. H. Lee Spratt is chairman of this Association.

As the result of the "NSSA Day" at the two NAE Conventions held in Cleveland, Ohio a Sunday School Association has been organized with Rev. Everett A. Ostrom serving as chairman. They plan to have their first convention in March, 1957.

GLASS (Greater Los Angeles Area Sunday School Association) has promoted the laboratory class technique at their conventions. The Association, under the chairmanship of Rev. Cyrus N. Nelson, plans to conduct their annual convention September 27-29.

Leaders from San Jose, California attended National conventions then went back to their own area and called a special meeting of pastors and superintendents. As the result of this meeting they conducted their first convention in January, 1956 and have already made plans for their next convention in January, 1957.

Pastors and superintendents in other cities are also finding that the Sunday School conference meets a real need in securing and training leadership: The Greater Detroit Sunday School Association, November 30—George Knak, chairman; Greater Minneapolis Sunday School Association—Stanley Olson, chairman; Greater Portland Sunday School Association — Rev. Ulphin Davis, chairman; Greater Rockford Sunday School Association—Rev. Gerald Boyer, chairman; Greater Salem Sunday School Committee — Rev. Frank Wiens, chairman; Metropolitan New York Sunday School Association, October 27—H. Percival Riley, chairman; Philadelphia Area Sunday School Convention, November 2, 3—Matthew Welde, chairman; Seattle Sunday School Association—Maynard Mathison, chairman; Greater Washington, D. C. Sunday School Convention, September 28-29—Rev. Glen W. Samuelson, chairman.

In some sections of the nation representatives, appointed by the NSSA, are contacting pastors and Sunday School workers in anticipation of such conferences in their areas: Rev. Hollis Green in West Virginia, Granville G. Miller in New Jersey, Rev. Carl M. Goltz in Wyoming and Western Nebraska, Ralph Crees in Western Pennsylvania, Rev. Paul McBeth in Central Pennsylvania and Rev. Norman Townsend in New England.

Mr. Townsend was the NSSA representative for the National Convention which was held in Providence in 1955. Immediately following the convention plans were made for a New England Committee and they are to have their first New England Convention in Worcester, Massachusetts, October 3-5.

In 1956 the Indiana State Sunday School Association was organized. They held their first state convention in Marion, Indiana. Rev. G. Robert Magary was elected to serve as chairman for the coming year.

The NSSA rejoices over the progress and increased interest in the state associations. Kansas State Association under the leadership of Rev. Wilson R. Lanpher will have their convention October 4, 5; North Dakota State Association, September 24-25 — Rev. Werner Kroeker, chairman; South Dakota State Association, November 11-12—Rev. Morris Eliason, chairman; Minnesota State Association, March, 1957—Rev. Timothy LaHaye, chairman. The Iowa State Association, with Rev. Allen Brown as chairman, will have their convention November 7-9. The Iowa Association has issued an invitation to the NSSA for a National Convention. This invitation has been accepted and the NSSA is planning to have their 1958 National Convention in Des Moines.

Several have organized as areas for their Sunday School conventions. In Indiana we have the Calumet Region Association—Oscar H. Pelke, chairman; the DeKalb County Association —Rev. Loyal Ringenberg, chairman. In Oregon the Emerald Empire Association—Rev. Leo Thornton, chairman. In Washington the Yakima Valley Association—Rev. Paul Sweeney, chairman; Kitsap County Association

(Continued on page 17)

BUILDING WITH THE BIBLE

Inspiring theme for NSSA's Chicago convention

By CLATE A. RISLEY

General Secretary of the National Sunday School Association

THE 1956 National Sunday School convention theme "Building with the Bible in the Sunday School" should be the perennial theme for the program of every Sunday School.

Without the Bible we cannot build. In the words of Bishop William F. Anderson: "The Bible is the begetter of life; the uprooter of sin; the revealer of God; the guide of history; the fashioner of law; the friend of science; the comfort in sorrow; the foe to superstition; the textbook of ethics; the star of death's night; the light of the intellect; the enemy of oppression; the strength in weakness; the promise of the future; the pathway in perplexity; the illuminator of darkness; the escape from temptation; the forerunner of civilization; the character of all true liberty; the inspiration of philosophies; the secret of national progress; the soul of all strong heart-life; the steadier in the day of power; the embodiment of all lofty ideals; the guide and hope and inspiration of man; the ornament and mainspring of literature; the molder of institutions and governments; the regulator of all high and worthy standards; the answer to the deepest human heart hungerings."

Building with the Bible made the Sunday School a great force in the early days of its history, and this same emphasis today is bringing us a Sunday School renaissance.

The great distinguishing factor of the evangelical Sunday School movement has been the place given to the Bible.

The decline noted by many Sunday Schools of a few decades ago was largely caused by influential leaders who had abandoned the policy of building with the Bible.

A philosophy of birds and bees and butterflies never built a Sunday School, but a philosophy centered in the Book, the blood and the blessed hope has motivated many a teacher and scholar to act and to build.

The Sunday School is in the building business and its greatest tool is the Word of God.

The Sunday School is in the business of building lives. It is hopeless and helpless in this greatest of all tasks without the Bible.

The Sunday School is interested in building character, Christian character, and you cannot build Christian character without Christ and you cannot have Christ as you need Him without the Bible.

The Sunday School is interested in helping to build Christian homes, but whoever heard of a Christian home without the Bible. A home is Christian in direct proportion to the place the Bible has in lives of the members of the family.

The Sunday School is interested in building a stronger church, which means—born-again members who are maturing in the things of Christ. This can only be accomplished as the people of the church pursue and practice the teachings of Scripture. Many fundamental churches of the day are suffering because they have too many heads that have knowledge and too many hands and feet that are dumb. Unless there is coordination between hand and head there has been no real Christian maturity.

The Sunday School is interested in building a Christian community and a Christian nation. Though we may not always succeed in this to the degree we should like, most of us could succeed to a degree far beyond our present attainment.

The Sunday School that builds with the Bible can influence for God the one and the many. The triumvirate for success is the Word of God, plus the man of God, plus the Spirit of God. You cannot eliminate any one of these and expect to succeed.

Sixty-five conferences and workshops

Addresses by outstanding S. S. leaders

Chicago Convention Program

(Program subject to change)

Wednesday, October 10

10:30 a.m. Registration

1:15 p.m. Grand Opening—11th annual National Sunday School Convention
Presidential Address ---------- Dr. Harold W. Erickson

2:30 p.m. WORKSHOPS:

Art of Counseling Young People ---------- Rev. Ralph Harris
Junior High Department ---------- Rev. Milford Sholund
Sunday School Administration ---------- Rev. Harold E. Garner
Recreation and Socials ---------- Dr. Edward Simpson
Art of Lesson Preparation, Adults ---------- Rev. Alex Koval
Art of Lesson Preparation, Children ---------- Ethel Uhrich
Linking the Church and the Home ---------- Mrs. Bernice Cory
Missionary Education in the Sunday School ---------- R. Natalie Ragland
Visual Aids for Children ---------- Mrs. Mona McKeown
Planning Better Church and S.S. Architecture ---- Lester E. Whiteman
Primary Department ---------- Viola Hanson
Vacation Bible School ---------- Rev. Lawrence Swanson
How to Departmentalize and Grade the S. S. ---------- Winona Walworth

6:30 p.m. Repeat sessions of some Workshops.

7:30 p.m. Evening session—
Message by Dr. Edward Simpson. Northwestern College, Minneapolis, Minn. "A Date With Duty."

Thursday, October 11

9:00 a.m. Devotions ---------- Dr. Charles W. Koller

9:30 a.m Message "Who Is Responsible for Johnny?" Rev. Arvid F. Carlson

10:05 a.m. WORKSHOPS:

Evangelism in the Sunday School ---------- Rev. Chester Larson
Teacher Training ---------- Rev. D. K. Reisinger
Achieving a Balanced Program ---------- Rev. Dean Dalton
Building Attendance in the Small Sunday School ---- Rev. Royal Nelson
Pastor and His Relationship to the Sunday School, Rev. Norman Townsend
Special Days in the Sunday School ---------- Mavis Anderson
Discipline in the Sunday School ---------- Wm. T. Greig, Jr.
Young Adult Department ---------- Rev. C. Leslie Miller
Object Lessons for Every Age ---------- Rev. Arnold C. Westphal
Teaching Principles ---------- Rev. Chas. G. Schauffele
Teaching Techinques, Children ---------- Eunice Fischer
Youth's Club Program for Girls, (panel) ---------- Eunice Russell
Board of Christian Education ---------- Rev. Milford Sholund

12:00 noon Lunch

1:15 p.m. Panel—"Enlisting Our Youth into the Local Church Life," Chairman—Dr. Bob Cook, with Ted Engstrom, William Bright, Max Kershaw, Gunnar Hoglund.

What Is the NSSA?

Even though NSSA has sponsored National Sunday School conventions for the past ten years, helped establish nine state associations, organized more than a dozen associations in major cities and others in larger areas, there are still many people who ask—"What is NSSA?"

Our simplest answer is this—

The National Sunday School Association is an interdenominational, evangelical service organization. Yes, NSSA was created to serve the local church and Sunday School.

Service is our business. Our biggest service is the Sunday School convention. A convention of local church leaders brought together for inspiration, information and instruction, the Sunday School convention has proved to be the "shot in the arm" that many leaders have needed. This is proved every year by the number of pastors, Sunday School superintendents, and teachers who return from a Sunday School convention with new vision and vigor to lead their Sunday School to new heights.

No school is any better than its leaders or teachers. The Sunday school is no exception. Therefore, if we can do something that will change our leaders we have begun.

The Sunday School convention is only a beginning, however. Hundreds of local church leadership training programs have sprung up following a Sunday School convention.

One of the finest tasks the NSSA attempted in its early years was the provision of a Sunday School lesson outline. The Uniform Bible Lesson Outline committee consists of members who volunteer hours of time each year to initiate what we believe is the finest uniform lesson outline available. Dr. James DeForest Murch is chairman of this important lesson committee.

Today fifteen publishers use these outlines and supply materials to more than three million users. Cooperation with NSSA, however, is not limited to users of these outlines only. Many of NSSA's best friends are committed to some sort of graded curriculum. The outlines are provided only as another service.

Recent years have seen more emphasis given annually to the sponsorship of National Family Week in the spring, and National Sunday School Week in the fall. Here is a great opportunity for local churches to join together to reach some of the unreached to be found in every community.

For the past four years NSSA has published a monthly bulletin called *Link*. Our motto—"*Link* links the Sunday Schools of America together." *Link* is a medium of contact. We try to do two things in every issue. Give some practical help to the Sunday School worker and keep him informed as to what is going on Sunday School-wise. *Link* has grown and so has the number of subscribers. Secretly we hope *Link* will some day be a full-fledged Sunday School magazine.

National Sunday School Association is growing. Demands for help far exceed present abilities to provide. NSSA is supported by the gifts of many people. More and more churches and Sunday Schools are seeing the value of a service agency such as the National Sunday School Association. We covet your prayers. We want to serve you better in the years ahead.

Enlarged Horizons

(Continued from page 14)

—Leonard E. Peterson, chairman and the Inland Empire Association—Rev. Rolph Hansen, Chairman. In an Interstate Ministerium—Rev. Carl Zimmer of Wisconsin is chairman. In Montana the Midland Empire Association—Rev. J. J. Hunter, chairman.

Denominations are organizing Sunday School and educational departments, and placing full time workers on the field. They are conducting sessions on the Sunday school at their denominational conferences. As the result of this upsurge the horizons have been enlarged, workers are sensing their responsibilities of leadership and the increase in Sunday School attendance within the denomination is phenomenal.

Wherever an Association is organized in a given area you usually find that a group of Sunday school enthusiasts have become burdened for the improvement of the program of their Sunday Schools and have united together, as evangelicals from several denominations, in the interest of planning a program to benefit those in their community. A temporary committee, with specialized duties, is formed and plans are made for a Sunday School Conference of one or two days duration. At this conference officers of the Association are elected and plans are made for a greater outreach in the community for the coming years.

Many areas are making plans now for organization and future conventions. Anyone interested in Sunday School conventions in his area should contact the National Sunday School Association, 542 South Dearborn, Chicago 5, Illinois.

Chicago Convention Program (Continued)

2:30 p.m. WORKSHOPS:

Visual Aids for Young People and Adults ---------- Dr. Edward Simpson
Departmental Superintendents ---------- Rev. Dean Dalton
Senior High Department ---------- Dr. Owen Miller
Sunday School Superintendents ---------- Dr. Clate A. Risley
Junior Department ---------- Mrs. Harold E. Garner
The Use of the Bible in Teaching ---------- Dr. Lois LeBar
Understanding the Pupil ---------- Dr. Henrietta C. Mears
Senior Adult Department ---------- Rev. Sherman Williams
Cradle Roll Department ---------- Ruth Anderson
Summer Camps, (panel) ---------- Rev. Herb Hazzard
Story Telling ---------- Dr. Frances Simpson
"NSSA Outlines" ---------- Dr. James DeForest Murch
Music in the Sunday School ---------- Rev. Cyrus N. Nelson

4:30 p.m. Evangelical Youth Commission Meeting in Room 12.

6:30 p.m. Repeat sessions of some Workshops.

7:30 p.m. Evening session—Message by Rev. Alan Redpath, pastor Moody Church, "Applying Truth to Youth"

Friday, October 12

9:30 a.m. Devotions

9:30 a.m. Message by Dr. Henrietta C. Mears, First Presbyterian Church, Hollywood, Calif. "Training for World Leadership"

10:05 a.m. WORKSHOPS:

Standards for the Sunday School ---------- Dr. Herbert W. Byrne
Young People's Department ---------- Rev. Lee Kingsley
Records and the Secretarial Staff ---------- Rev. Wm. G. Burgess
Sunday School Enlargement ---------- Rev. Bert Webb
Promotion and Publicity ---------- Rev. Charles W. Denton
Children's Church ---------- Mrs. Harold E. Garner
Reaching the Parent Through the Sunday School ---------- Marjorie Ford
Teacher Training in the Small Church ---------- Mary E. Bennett
Explaining Salvation Truths to Children ---------- Dr. Mary LeBar
Youths' Club Program for Boys, (panel) ---------- Rev. Joseph Bubar
Nursery Department ---------- Mrs. Marie H. Frost
Sunday School Lesson Writers, (panel) ---------- Rev. Ralph Harris
Christian Education Directors ---------- Rev. Harold E. Garner

12:00 noon Lunch

1:15 p.m. Panel—"Your Questions Answered," Chairman—Dr. Clate A. Risley, with: Mavis Anderson, Rev. Martin E. Barney, Jr., Dr. Frances Simpson, Rev. Sherman Williams

2:30 p.m. WORKSHOPS:

Planning the Opening Assembly ---------- Dr. Clarence E. Fast
Canvassing and Visitation ---------- Dr. Warren Filkin
Teaching Techniques for Young People and Adults ---- Henry Jacobsen
Rural Sunday Schools ---------- Rev. Elmo Warkentin
Beginner Department ---------- Marjorie Soderholm
Relationship of the Sunday School and Church ---------- Mavis Anderson
Sunday School Contests ---------- Eleanor Person
Visual Aids—projected ---------- Rev. Gene Getz
Memory Work ---------- Mrs. Karl W. Bunkley
Weekly Youth Meetings, (panel) ---------- Rev. Gunnar Hoglund
Workers' Conferences ---------- Rev. Charles W. Denton
Home or Extension Department ---------- Rev. Ray Hughes
Planning the Year's Program ---------- Dr. Frances Simpson

6:30 p.m. Repeat sessions of some Workshops.

7:30 p.m. Evening session

Message by Dr. Robert G. Lee, Bellevue Baptist Church, Memphis, Tenn. "The Challenge to Magnificence in Matters for Which the Sunday School Exists."

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* Most of the members of this body have been officially appointed to membership but many only represent a "point of view" valuable in the development of policies and programs acceptable to evangelical Sunday schools.

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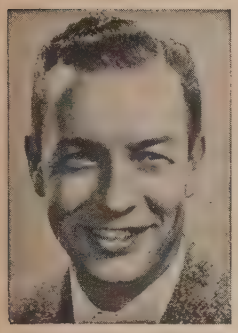

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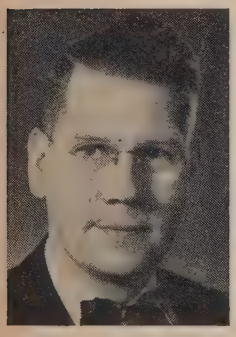

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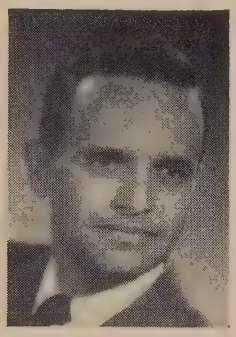

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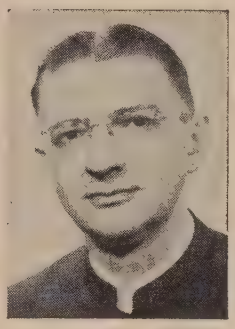

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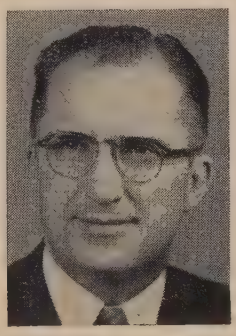

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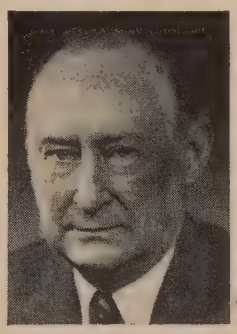

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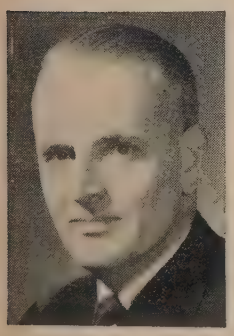
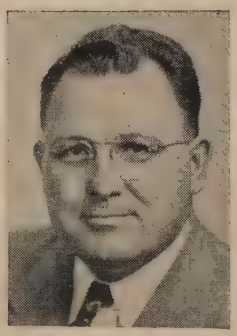


Cyrus N. Nelson



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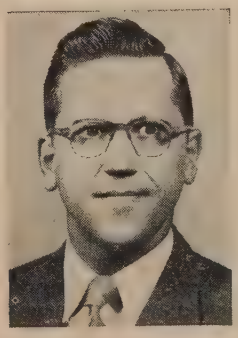


Dallas M. Tarkenton

Norman Townsend

Action Editorial

James DeForest Murch

A New "Ecumenical Church"

▪ IN MINNEAPOLIS the other day "the first united Protestant church in Minnesota" laid the cornerstone of its new building. On it was chiseled the World Council of Churches' symbol—a ship with a cross at its mast and the significant word *oikoumene* inscribed over all.

Members of thirty denominations contributed to the project which is sponsored by the Minnesota Council of Churches. The Council has assumed sixty per cent of the cost of the building.

Thus in another instance we have the emergence of the "coming great Church" which World Council leaders are promoting. While on the one hand denying that the WCC has any ambitions in this direction, Council advocates cordially encourage the establishment of "Ecumenical churches" everywhere.

Our readers may recall our reference to the ecumenical program of the Northern California Council of Churches (*The Growing Super-Church,* pp. 33, 34). This well-documented plan may eventually serve as a blue-print for Councils of Churches throughout the USA.

The new-type local Ecumenical Church is so definitely related to Councils of Churches that it appears to exist by the authority and permission of these councils.

The local Ecumenical Church is made up of members of all denominations but may have connections with a particular denomination designated by the community Council of Churches.

The local Ecumenical Church occupies a geographical territory allocated by the Council. As the plan works out in many leading cities of the nation the Council protects the rights of this church to its territory by legal and extra-legal arrangements with real estate agencies, municipal planning authorities or government housing authorities. All other churches are forbidden to enter the area for the purpose of organizing or erecting houses of worship. Devious methods of enforcement of the Council's authority have been quite well perfected. The territory of the local church may be reduced or enlarged by the Council whenever it seems wise and the local church must acquiesce in the decision of the Council.

The local congregation's doctrinal or denominational loyalties—if any—are considered secondary to its commitments to the large Ecumenical Church. Such loyalties appear to depend upon permission of the Council. The good ecumenicist will always consider the program of his church to be the program of "a united Protestantism."

It would seem to appear that the ground work has already been laid for the eventual elimination of all independent and denominational interference with the Ecumenical Church program. Probably local councils will, "in the shape of things to come," take orders from regional councils, regional councils from the National Council of Churches which in turn will take orders from the World Council of Churches. Romanism could scarcely do better.

Spiritual Unity

▪ THERE IS A WORD in the statement of faith of the National Association of Evangelicals which bears emphasis: "We believe in the spiritual unity of believers in Christ."

In Christ's prayer in the seventeenth chapter of John, He asked that His followers might be one *"even as* thou, Father, are in me and I in thee, that they may be one in us." He was talking about spiritual unity.

Spiritual unity is *Christ centered.* Paul tells us (Eph. 2:21, 22) that we are builded together through the Spirit into Christ; growing together "unto a holy temple in the Lord." Again, in I Cor. 10:17, he makes clear that our communion in the one body is the result of partaking of the one spiritual bread. In Christ Jesus himself all true unity consists.

Belief in Christ as the Messiah, the Son of God, the world's only Saviour and the absolute Master of our lives is essential to oneness of mind and heart. If the mind of the people is divided at this crucial point, there can be no community of thought, fellowship, or action.

Spiritual unity is *mystical*—beyond human comprehension. We are taught that the *Lord* adds to the church (Acts 2:47). Paul says in 2 Tim. 2:19, "The foundation of God standeth sure having this seal, *the Lord knoweth* them that are his." Since finite minds cannot comprehend the whole mind of Christ, it is impossible for us to know all who compose the one true church. To isolate a particular group of His followers and insist that they, and they alone, constitute His church is little less than blasphemy. We may observe the tempers and conduct of those who profess faith in Christ. We may know whether they outwardly comply with certain of Christ's commands, but only He who discerns the thoughts and intents of the heart knows whether they are His. The "general assembly and church of the first born" have their names *"written in heaven"* (Heb. 12:23).

Spiritual unity is *universal.* The one true church cannot be limited by race, nationality, sect, organization or other human wall of partition. It is as big and inclusive as the grace of its universal Lord.

In these days there is much being said and written about ecumenicity. It is a live issue and demands our prayerful and careful consideration. In our thinking we need to remember that Christian unity is primarily spiritual and begins with our relationship in Christ. With men of like mind and heart already united in Christ and desirous of doing His will as revealed in His Holy Word, there exists a bond upon which can be built a realistically effective united testimony for Him in our day and time.

Observe "NAE Week"

▪ HOW MUCH DO the members of your local church know about the purpose and program of the National Association of Evangelicals?

"NAE Week," October 21-28, offers a real opportunity to inform them concerning this great inter-church movement which is doing so much to advance the cause of evangelical Christianity in America today.

Churches planning to observe "NAE Week" should write to their regional office or the headquarters office, 108 North Main Street, Wheaton, Illinois, for free material, including bulletin covers or inserts, descriptive folders, offering envelopes and a pastor's handbook of information.

Revitalizing the American Sunday School

■ ONE OF THE MOST significant developments of the current evangelical movement is the organization and growth of the National Sunday School Association. It was inevitable that such an organization come into being once the evangelical philosophy of education was applied to the Sunday School field.

"Liberal" leadership in this field had definitely accepted the theories of William E. Channing, Theodore Parker and Horace Bushnell regarding Christian nurture. They believed that the natural state of the pupil was good; that if he were protected from baneful outside influence and given full freedom in the educational process, all the good, true, just, pure and great elements within him would be released. They believed that righteousness and truth, religion and the social order, are not in any sense fixed or absolute but that through the educational process changing values would be discovered, leading man ever onward and upward. They accepted the doctrine of the immanence of God and the historical Jesus and rejected the Bible as the source of infallible and ultimate truth.

Evangelical Sunday School leadership held to the view that man is a lost and sinful creature. They believed that the supreme task of the church is to save men and to fit them to live in harmony with the will of God. They looked upon the Sunday School as primarily religious in its purpose and in its educational process. They accepted the Bible as the central factor in curriculum. They recognized the limitations of the theory of gradual development as the solution of the problems of character and kept clearly in view the important place of crisis, conflict and choice in the making of Christian character. While willing to accept all the best in the fields of educational philosophy, psychology and pedagagy, evangelical Sunday School leaders were unalterably opposed to substituting them for growth in grace and in the knowledge of the Lord Jesus Christ which comes as the fruitage of a heart and life yielded to Him in obedience to the Word of God.

The International Council of Religious Education (the legal successor of the great evangelical International Sunday School Association) favored the liberal view in its choice of national leadership and had been growingly committed to that view. Because of its representative ecclesiastical nature it compromised rather than repudiated the evangelical view. There were many evangelicals in its organizational structure (now the Commission on General Education of the National Council of Churches), but theirs was definitely not the official view of the organization.

With the abandonment of the strictly evangelical policy of the International Sunday School Association in 1922 there began to develop among evangelicals a definite dissatisfaction with that organization. This dissatisfaction increased with the advent of the International Council of Religious Education, with its so-called "inclusive" policy.

Evangelicals unfortunately failed to express themselves in a united policy and program. Some hoped to reform the ICRE. Some launched independent splinter agencies. Some altogether lost their interest in the Sunday School. This fact, coupled with the loss of denominational and interdenominational prestige and the lack of influential support, resulted in the dissipation of the forces of protest. The great Sunday School masses of America were unaware of what had happened at the top echelons of the movement. There was no medium for telling them.

The advent of the National Association of Evangelicals in 1942 furnished a medium through which the unvoiced multitudes of evangelicals could be heard and the evangelical viewpoint be restated and effectively implemented. It was not long, thereafter, that the Sunday School problem was faced realistically and the National Sunday School Association was organized.

Three basic emphases characterize the work of the NSSA: (1) the Bible, (2) evangelism, and (3) spiritual power. All these had been lost in the infiltration of "liberalism" into the Sunday School, beginning with the early 1900's. Largely through the work of the Association—

The Bible has been restored to its rightful position as the textbook of the Sunday School. It is not only central in curriculum, but its teachings determine the principles and methods used in the educational and promotional process. Teachers are no longer ashamed to say, "We teach *the Bible!*" despite the sophistries of "progressive" educators about teaching *"the pupil."* Evangelical Sunday School leaders are united in believing that their great task is to indoctrinate boys and girls, men and women with the great revealed truths of the Word of God and apply them to life. This new generation of leaders have discarded the anti-biblical naturalistic and humanistic philosophies which were basic to the principles and methodology of "liberal" religious education. They now are in the process of building a new concept of the Sunday School's educational task which is true to the Bible.

Evangelism has been restored to its rightful position in the purpose of the Sunday School. Again it is being bravely said, "The purpose of the Sunday School is to *win souls to Christ,* teaching them the Word of God and training them in Christian character and service." Evangelical leaders equate education and evangelism as the twin objectives of the Great Commission and zealously promote them simultaneously. This is resulting in three things: (1) Enrollment and attendance are climbing in schools which have caught the vision. The largest and most rapidly growing schools in America and abroad are of the strictly evangelical type. (2) People are being saved every Lord's Day as a result of the teaching of strictly Bible lessons. Every Bible lesson contains an "evangelistic emphasis" which enables the teacher to pin point his instruction to win souls for Christ. (3) The churches fortunate enough to have Sunday Schools like this are reaching out in their communities, constantly touching new lives for Christ. They are known as alive and "on the job," and as churches that act as though Christianity is a vital, full-time business.

Spiritual power has been restored to the whole Sunday School operation. One of the reasons for this lies in the fact that the leaders in this new movement believe that the educational process involves crisis, conflict and choice. This crisis involves the pupil's personal and individual acceptance of Jesus Christ as Lord and Saviour, his repentance, his obedience and his infilling by the Holy Spirit. If this is a truly valid experience it produces a regenerated and reborn person—a new creature in Christ Jesus. The old "progressive" educational philosophy was wedded to cold educational propositions, to methods and to programs which are purely naturalistic and intellectual in concept. They imparted no warmth and divine passion. They recognized no possibility of that spiritual influx by which God through the Holy Spirit breathes new life into the pupil. The evangelical concept gives spiritual dynamic for Christian growth, sharing and victory. In this new movement which is sweeping the land the Sunday School is being thought of as a divine institution with divine oversight, a divine program and a divine mission. Therefore it is becoming a dynamic spiritual power "winning souls to Christ, teaching them the Word of God and training them in Christian character and service."

Buildings of Pittsburgh's North Side Christian and Missionary Alliance cover half a city block

Citadels of the Faith -- XIX

MISSIONARY PASSION BUILDS GREAT CHURCH

By GORDON M. CATHEY

PITTSBURGH as a city of smoke and antiquated buildings has faded away. Taking its place is one of the most modern and progressive cities in America. The Planning Commission of Pittsburgh has introduced a redevelopment program which has outlawed smog and has introduced a network of highways, more parking space, modern office buildings, better housing, and beautification of the city in general which is well under way in the downtown area. This renaissance is not to stop, however, until it includes the great North Side which lies across the Allegheny River just one half mile from the Golden Triangle.

In this promising area of the city no new church has been built in over half a century. This does not mean there is no church there. In fact, one of Pittsburgh's greatest houses of worship is situated there, the North Side Christian and Missionary Alliance Church.

This church, which in its sixty-two years of service has not only served all of Pittsburgh but has contributed over a million dollars to missionary enterprises, has grown from an inauspicious start in 1894 to become "Pittsburgh's Great Center of Missions and Evangelism." The "Praying Man of Pittsburgh," the late Rev. E. D. Whiteside, was its founder and for thirty-three years its pastor. Its strength is demonstrated in the fact that through its sixty-one years it has had only five pastors.

Dr. Kenneth C. Fraser

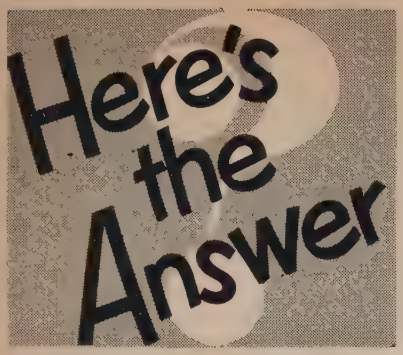
A key figure in the present upsurge of spiritual progress within this growing church is its widely known pastor, Dr. Kenneth C. Fraser. The keen ability and leadership of Dr. Fraser is reflected in the administrative and spiritual responsibilities that rest upon him both in and out of the Christian and Missionary Alliance. He has served as a member of the Board of Managers, the governing body of his society, and as a member of the Publication Department. He has been doubly honored by two great American evangelical institutions, serving as a member of the Board of Trustees of Asbury College, Wilmore, Kentucky, and the Missionary Training Institute, Nyack, New York.

Here, briefly, is the story of the North Side Church under Dr. Fraser's inspired leadership. In 1949 the church seated 350 persons, yet 400 were crowding in to worship. In 1950 the congregation was forced to abandon its crowding attempts and began holding its Sunday meetings in Carnegie Hall. Late in 1950 the congregation purchased and remodeled its present property, a lovely church and fellowship house, at a cost of nearly $175,000. This indebtedness was paid by the third anniversary of the purchase. It was not long until the new sanctuary, with a seating capacity of 600, was overflowing. It became necessary to hold two identical Sunday morning services. At times the number of Sunday morning worshipers has passed the 1,000 mark.

In 1949 the annual operating budget was $50,000. It has increased until now the current operating budget totals over $130,000. In 1949 North Side's staff consisted of the pastor, a deaconess, and a caretaker. Now the ever-growing and ever-doing church has doubled its staff.

While the majority of downtown churches have either declined or moved to the suburbs in the wake of shifting population, the North Side Christian and Missionary Alliance Church once more faces the happy dilemma of what to do with the hundreds upon hundreds of children, youth, middle-aged and old folk from all levels of life who crowd weekly into its halls and sanctuary seeking peace of mind and heart afforded only through the Word of God. The youth group alone crowds

(Continued on page 36)



Chaplaincy Endorsement

Q. I am a minister in the Christian Church (Disciples of Christ), but do not support the official program of the International Convention. I would like to make application for a commission as chaplain of the United States Air Force. I know of the good work being done by the NAE Chaplaincy Commission. Can you help me?

G.W.M., Okla.

A. Chaplaincy endorsement must be secured from a Commission set up by the communion of which the applicant is a member. The communion is assigned a quota based on its numerical strength and the needs of the Government. Standards for choice are determined by the Government but of course they are interpreted by the Chaplaincy Endorsement Commission.

Applicants from Christian Churches or Churches of Christ must secure the endorsement of the Commission set up by the International Convention of Disciples of Christ.

The Commission on Chaplains of the National Association of Evangelicals represents only communions which are officially affiliated with the Association. And, while Douglas Scott, the Executive Director of our Commission on Chaplaincy, would be glad to do anything to help a Bible-believing brother, he is limited by Government rules, when it comes to representing men situated as you are.

In case you would like to present your case to Dr. Scott directly, you can address him as follows: Dr. Douglas G. Scott, Executive Director of Government Chaplaincies, Box 1928, Washington 13, D. C.

NAE's Purposes

Q. Can you tell me "in a nutshell" what the National Association of Evangelicals is and give me a statement of its purposes? Is there a book on the subject?

L.T.L., Ala.

A. The NAE is a voluntary association of evangelical churches, denominations, schools, mission organizations, ministerial fellowships, evangelistic organizations and individuals.

Its purpose is: (1) to provide a vehicle through which all believers in the Lord Jesus Christ may become united and articulate in matters of common interest and concern; (2) to foster fellowship and good will among all those of "like precious faith"; (3) to establish a common front and a representation of evangelical interests, and the promotion of evangelical truth against the inroads of modernism in Christian institutions and in public life; (4) to guard and promote religious freedom guaranteed us under our Constitution; (5) to provide our constituents with services which will enable them to accomplish more quickly and efficiently the speedy evangelization of the world, and fulfillment of the commission of our Lord Jesus Christ to, "go ye into all the world and preach the gospel to every creature."

The NAE is not another denomination or church; it is not an organic union of denominations or churches; nor is it a means of exercising control or authority of any kind over the denominations, churches and other constituents.

The NAE acts as a servant to all evangelical organizations, enabling them to present a united front.

This fall a new book on the NAE entitled, "Cooperation Without Compromise" by Dr. James DeForest Murch, will come from the presses of the Eerdmans Publishing House. Watch the columns of *Action* magazine for announcement.

Religion in Poland

Q. What is the religious situation in Poland under the Red regime?

J.R.D., Calif.

A. Poland's religious population is cording to tradition, the first Christian 22,900,000 Roman Catholics, now there are about 10,500,00. The Eastern Orthodox Church has only 430,000 compared with 4,000,000 ten years ago. Polish Protestants have fallen from 750,000 to 250,000 in the same period.

NSSA Lessons

Q. Where can our Sunday School get lesson literature which is based on the outlines produced by the National Sunday School Association?

S. M., Ohio

A. In this issue you will find advertisements of the Union Gospel Press, the Gospel Publishing House and The Higley Press, all of which use NSSA outlines. There are fifteen publishers who produce Sunday School study literature based on the outlines.

Missions in India

Q. How long have Christian missionaries been working in India?

T.W., Vt.

A. The apostle Thomas was, according to tradition, the first Christian missionary to India. Modern Protestant missionary activity dates from the ministry of William Carey.

It happens that jubilee services in India during July of this year closed India's seven-month celebration of the 250th anniversary of the first Protestant mission. In 1706 Bartholomeus Ziegenbalg, a German missionary, started the first Indian mission at Tranquebar and built the New Jerusalem (Lutheran) church there, now believed to be the oldest Protestant edifice in Asia.

Christian Schools

Q. I read frequently of the growth of the Christian Day School movement. Where can I get particulars about it?

R.S.T., Wyo.

A. Evangelicals have an aroused conscience on the necessity of Christian-based education for the boys and girls of this generation. The National Association of Christian Schools has aided hundreds of communities in setting up Christian Day Schools to meet growing needs, providing teacher training, placement and other services. Write Dr. Mark Fakkema, director of the NACS, 10201 State Street, Chicago, Ill., for literature and information.

Eleven in Seven Million.—A new map of Moscow, the first published since 1936, lists "eleven churches in the city." It did not specify the denominations of the churches or whether they are all actually used for worship. Moscow has a population of 5,100,000 with 7,000,000 living in the Greater Moscow area, according to latest available statistics.

Missionaries Spies?—Chinese Communist authorities in Manchuria have organized an exhibition at Mukden intended to expose the alleged "anti-revolutionary" activities carried on by "imperialists" in China "under the cover of the Christian religion." One section has an array of military, meteorological and geographical data reputedly gathered by missionaries under the guise of religious and evangelical work.

World Presbyterians — Officials of the World Presbyterian Alliance reestablished contact with leaders of Reformed and Presbyterian bodies in Romania and Poland for the first time in more than 10 years when the Alliance's executive committee met in annual session in Prague recently. The meeting also marked the first time in 81 years that the executive committee had convened in eastern Europe. The Alliance comprises 67 Presbyterian and Reformed communions with a combined membership of more than 42,000,000 persons.

Unity in India—Representatives of the Church of South India and the Lutheran Churches of India have suspended their joint theological talks following inability to reach agreement here on "the nature of the Church's unity and continuity."

Bishop Ordass Forgiven?—The Budapest Communist government has begun a legal process to declare Bishop Lajos Ordass, deposed former head of the Lutheran Church in Hungary, innocent of the charges for which he was sentenced to two years' imprisonment in 1948.

Old Testament Studies. — Scholars from various countries, including Israel, attended the second International Congress for the Study of the Old Testament sponsored by the University of Strasbourg, Germany. Lectures included such subjects as "The Origins of Civilization According to the Bible," "Archaeological Researches in Israel," and "Manuscripts of the Judah Desert." A bibliographical exhibit on the study of the Old Testament through the ages was held concurrently with the congress.

Government Owned Church?

One matter which will very likely be pushed in front of members of the next Congress for their consideration is a bill whereby the federal government would buy and hold a Roman Catholic church in Philadelphia. This action would be taken on the pretext that it is an extension of our national park facilities.

The bill was among others which were the object of attention in the waning hours of the Eighty-fourth Congress. It was passed by the House but failed to get action in the Senate.

The church in question is Old St. Joseph's in Philadelphia, which is located close to Independence Hall. The bill would provide for the demolition of buildings between the Hall and the church, so that Old St. Joseph's would be at the end of a mall.

The church, which was built in 1729, would very likely be included in a tour led by a government guide. But meanwhile it would be operated as a parish church, maintained by Catholic funds.

If the bill had been passed it would have set a precedent. The government has not previously owned any church buildings on the grounds of their historical interest. In fact, the government does not own any churches, with the possible exception of a few mission churches which happen to be in small villages within the confines of national parks. These are ordinarily leased by the government to the religious groups which have had a work in such an area.

In House debate it was stated, by the proponent of the bill, that Old St. Joseph's was "the first test of religious liberty in the English speaking world." This is open to question. The church was allowed to remain open in 1734 when laws of William III could have caused its closing. A Pennsylvania law was given precedence. But Roger Williams had founded historic Providence, an experiment in religious liberty, almost a century earlier. During the one hundred years that intervened there were numerous "tests of religious liberty in the English speaking world."

Liquor Allowance Again

Following the last inquiry of the Department of State by the NAE Washington office as to whether the Department objects to legislation barring the use of their allowance for alcoholic beverages, a reply has been received.

State declares they do not encourage the use of such alcoholic beverages and will not countenance "an atmosphere of intemperance on the part of any of its officers abroad." The Department believes that it would be both unfortunate and unfair to bar its officers from using that portion of their funds necessary to cover the expense of such beverages that must be served, especially when such officers do not have adequate private funds to cover such expense. The stated policy of our government in the serving of alcoholic beverages in their foreign services is to follow the customs and demands of protocol in each country

NAE Office of Affairs, Washington, D. C.
Cable Address: EFMANAE
Phone: NAtional 8-7911

where we have foreign service representation.

From personal attendance at such functions in US Embassies overseas it is our candid opinion that probably one-third of the cost of food and drinks at such a function was spent for alcoholic beverages.

Ecuador Faces a Crisis

Dr. Camilo Ponce Enrique has been declared the legally elected president of Ecuador. This came after weeks of court hearings and discarding thousands of illegal votes cast in his favor. In the end he won by the single majority of 3046 votes running against three liberal candidates who polled well over twice as many votes as he for an overall total of over 600,000 votes. By what appears to have been the same type of Roman Catholic action as used in Colombia ten years ago when the liberal Catholic party was split and opposed by a united fanatical Catholic party dominated by the church, the church won and they have won by strategy in Ecuador.

In Ecuador Dr. Ponce was to have been recognized as president by the Chamber of Deputies on August 10, but all the liberal Catholic opponents stayed away causing a lack of quorum. Thus they are holding off the inauguration by the simple expedient of having no congress in session. Premature local revolutions have broken out without success. The retiring president says that if Dr .Ponce is not installed Ecuador faces either a dictatorship or civil war.

Complicating matters, the Armed Forces, that have usually been the stabilizing force in maintaining liberal governments for almost seventy years in this eruptive republic, are now divided into two segments with each supporting a different political front. Such devision within the ranks of military and political leaders can have only disastrous results to any hope of bettering the situation or bringing calm to the troubled waters.

If Dr. Ponce is successful in getting installed, the future of Protestant work in Ecuador will be in jeopardy for Dr. Ponce, when minister of government under the last president, bitterly opposed all missionary work and kept out all new missionaries for a year. He has promised to halt missionary work if he gets into power.

Colombian Violence

During a six-week period in Colombia we had ample opportunity to hear and see the results of years of political strife and religious intolerance. The inevitable result of the Catholic Conservative party action in Colombia in their use of police, composed in many areas of the semi-criminal element has ended up in a state of violence and banditry that the government cannot control. Moreover, the purge of liberal Catholics continues with scores of murders every night of those leaders marked for extermination throughout Colombia. Tens of thousands of farms belonging to liberal Colombians have had to be abandoned because of conservative Catholic political pressure and/or banditry. Squatters usually take over the properties or fanatical political conservatives take over farms *en masse* and appoint their own mayordomos without reference to the legal owner. About this the government does nothing.

Three kinds of illegal activity continue in the republic. In many areas, especially in the frontier provinces and sparsely settled areas, bandits, plain thugs and bloodthirsty killers are in control. During July they murdered two US oil engineers in Central Colombia and the nephew of the President, an engineer on a road building project, in a nearby area. The government admits it cannot catch the murderers. The second group call themselves "guerrilleros" (guerrillas). They are liberal Catholics who have fled for their lives to various outlying areas of the country, banded together, procured arms, often by ambushing soldiers, and are now well organized as forces determined to overthrow the present Roman Catholic dominated dictatorship, and restore civil and religious freedoms. The third class, often called the "chusma," are bands of conservative Catholics who in apparent collaboration with the national police and the military authorities, are engaged in the extermination of liberal Catholics. In brief this may give some little idea of part of the turmoil in what was once one of the most peaceful and stable republics in Latin America.

Evangelicals in Colombia continue to be caught in this turmoil. Roman Catholic clergy can use it as a suitable environment in which to harass Protestants. Thus the parochial priest in La Cumbre, Valle, Father Milan, was able to stir up the local Catholics to a point where they stoned the Mennonite chapel causing over 1000 pesos of damage and injuring one evangelical (on July 6). The same priest, as given in official testimony, conspired with the chief of police and four others to have the Mennonite mission homes burned or dynamited.

The future of Colombia is most uncertain. Very recently the Colombian Cardinal accused the President of trying to start a third party, with a Communist (Antonio Garcia) as one of its key men. Unrest is very strong and foreign opinion is increasingly vocal against this dictatorship. The Colombian evangelicals need our prayers in the midst of this uncertain future.

Evangelical Newsfront

RNS AND E P REPORTS UEA CORRESPONDENCE

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Thousands of Protestants gathered about this huge steel cross for sessions of the German Evangelical Church Day Congress (Kirchentag) in Frankfurt, West Germany last month

Germany's Kirchentag draws 500,000 churchmen

■ More than half a million persons at the closing rally in the city of Frankfurt of the 1956 German Evangelical Church Day *Kirchentag* Congress applauded demands for German reunification. Included in the throng were 25,000 East Germans. The Congress drew the largest attendance of any Protestant mass meeting in the history of Germany.

Dr. Reinold von Thadden-Trieglaff, founder and president of *Kirchentag,* told those massed around a 120-ft. steel cross that the movement is a prime example of "genuine all-German and ecumenical community." He said that panel discussions held during the conference had proved "how much Germans suffer under the country's division."

A highlight of the ceremony was a "question-and-answer" dialogue broadcast over the amplifiers, which sought to summarize conclusions reached in a series of workshops held during the congress, each of which was attended by from 10,000 to 15,000 persons.

Workshops were keyed to the congress' theme of "Be Ye Reconciled With God" and explored it from the viewpoint of church, family, community, vocation and social welfare.

Virtually the entire proceedings of the closing day were carried over all West German and West Berlin radio and TV stations and, as a result, were heard by unnumbered thousands of East Germans.

A feature of the closing day—which began with overflow Sunday morning services in all Frankfurt churches at which leading German and foreign churchmen preached the sermons—was a women's rally attended by some 30,000. A collection taken up at the rally was scheduled to be turned over to Queen Frederika of Greece for the aid of distressed Christians in her country.

On the evening preceding the closing rally, a "Meet Your Brother" evening, traditional at DEKT gatherings, was staged. Placards and posters designating common home districts helped relatives and friends—separated since Germany's postwar division—to find one another for a reunion.

Throughout the five-day congress, DEKT-sponsored cultural events—such as films, exhibits, concerts and theatre performances — added color to the great event.

Founded in 1949

The Protestant Congress was founded in 1949 to inspire in laymen a livelier faith and more consistent application of Christian principles in daily life. It has developed into what is perhaps the most important expression of German unity.

West German Chancellor Konrad Adenauer hailed the movement as "a decisive contribution to the renovation and strengthening of our people." In a message sent to the biennial rally he expressed the hope that the Frankfurt rally would "strengthen and broaden the Christian front in Germany as did the previous ones . . . . Only victory in the fight against materialism can save Germany and Europe for Christianity."

Dr. von Thadden-Trieglaff warned that too much reliance should not be placed upon DEKT's ability to "master the political difficulties others have so far failed to overcome." He emphasized, however, that "what we can do is witness for God in whose hands lie the past, the present and the future."

"Christian values are not measured by how much time one spends in church," the great lay leader said, "but how much one witnesses Christian principles in his everyday life." He also asserted that the religious question is "the present era's decisive theme" and that the world's future depends upon how it is solved.

An Evangelical Appraisal

Evangelicals in attendance at the Congress did not sanction many things. One writes, "No one would question the impact of such a gathering in encouraging the Christians, and even impressing the non-Christians, of both West and East Germany. Yet an evangelical would have serious reservations as to its effectiveness in God's program. It isn't merely that 'we would have done it differently;' it is rather that the *Kirchentag* incorporates principles and emphases in which an evangelical could not concur. While there are evangelicals in the *Landeskirche,* the view that 'everybody's a Christian until proven otherwise' seems a far more prevalent and governing opinion: conversion is a word that is strange and not very popular. Theologically the conference included every

view from orthodox Lutheranism to a Bultmann-type liberalism that denies the historical trustworthiness of virtually the whole of the Gospel records; this hardly makes for an effective proclamation of Christian truths. Although biblical and Christological in much of its emphasis, the conference failed many times to interpret these emphases in terms of personal application or decision. There were no meetings held specifically for prayer. 'I was awakened at 6 A.M. by two women praying out-loud,' one lady remarked to another. 'Ach!' the other replied. 'They must be from the sects.' This would not be a universal reaction, but it is not altogether untypical. As homewardbound trains rolled over the country-side, many still had seeking hearts. They had had a good time, had enjoyed meeting old friends, had been refreshed and encouraged; but they had sought, perhaps unconsciously, a peace that only a personal knowledge of Christ could give, and they had not found it."

World Council decisions rouse evangelicals

■ Moving toward Moscow in its future orientation, the World Council of Churches' 90-member Central Committee held its first meeting behind the Iron Curtain in Galyateto near Matrahaza, Hungary, July 28 to August 5.

In his opening address to the Committee, Dr. W. A. Visser 't Hooft, WCC general secretary, stressed that the Council "lives its own life in complete independence from any particular politicial system or ideology and desires to render its witness in all parts of the world." He felicitously remarked that this policy was fully demonstrated by the Council's acceptance of the invitation of Protestants in Red Hungary to hold the Central Committee meeting in Communist territory.

The outstanding action of the Committee was its move to expand the Council's membership in Red lands and to establish closer relations with the Russian Orthodox Church.

Two top officials of the World Council of Churches were named by its Central Committee to confer with representatives of the Moscow Patriarchate on the possibility of participation by the Russian Orthodox Church in the ecumenical movement. They are Dr. Franklin Clark Fry of New York, president of the United Lutheran Church in America, who is chairman of the Central Committee; and Dr. W. A. Visser 't Hooft, the Council's general secretary.

The meeting between the World Council and Russian Church representatives will probably take place at Paris next January, it was stated.

Dr. Fry said that the proposed get-together had been discussed when a nine-man delegation of the National Council of Churches in the United States visited Moscow last March, and also when a Russian Orthodox delegation headed by Metropolitan Nikolai of Krutitsky and Kolomna paid a reciprocal visit to the United States in June.

It was recalled that in August, 1955, the Central Committee sent a 2,000-word letter to Patriarch Alexei, supreme head of the Russian Church, declaring that it desired friendly relations between the World Council and the Russian Church "so that we may be strengthened in one another, each by the other's faith."

The bishops of the Armenian Orthodox Church have already decided in principle that this Church, which has its headquarters in the USSR and a membership in many parts of the world, should seek World Council membership.

A resolution favoring a visit to Communist China by a World Council of Churches' delegation "whenever such a visit would be welcome" was unanimously adopted by its Central Committee here.

The resolution said that sending a delegation to China "would increase the goodwill, understanding and fellowship within the world-wide Christian community represented by the World Council."

It expressed the hope that such a deepened fellowship would "aid in the building of a peaceful world of freedom, truth and justice for all peoples."

The committee said it also rejoiced in the evidence concerning the vitality of church life in China which it said had been found in the address given by Bishop Ting at a previous session.

North Park Hotel, Chicago, will be headquarters for the National Sunday School Association during its eleventh annual convention, Oct. 10-12

In his talk, the Chinese prelate who has the confidence of Red government leaders stressed that the churches on the China mainland had been strengthened by a new independence from Western ties and had developed a program of self-administration, self-support and self-propagation.

The Hungary meetings heard answers to wide criticisms from constituent members that the Council was setting up "The Coming Great Church" and putting too much emphasis on the Bible and theological discussion.

Said Secretary Visser 't Hooft on the first point: "By our very nature, we are, in the strict sense, a service agency and we must resist every move toward making the Council a centralized executive body apart from the Churches which compose it. Every one of our activities has grown up in response to the real needs and demands of the Churches expressed through the voice of the Assembly," he said. "As a result, we are sometimes accused of lack of courage in ecumenical pioneering. But our reason for inaction in matters not decided upon by the Churches was, and is, simply that we fail in our greatest objective as soon as we try to exist by ourselves and apart from the life of the Churches."

On the second point Dr. 't Hooft said: "There are those who feel that the World Council is too much concerned with theology. Personally, I fear that our real weakness is the opposite."

While denying super-church ambitions, WCC's Central Committee moved to effect a merger with the International Missionary Council and take over virtual control of the world mission enterprise—one of the most important functional arms of the churches.

The action was taken by the Committee in approving a report by Dr. Henry P. Van Dusen of New York, chairman of the WCC-IMC joint committee, on his group's July 21-23 meeting at Herrenalb, Germany.

In doing so, the Central Committee endorsed the joint committee's recommendation that it be enlarged from twelve to twenty members for purposes of considering the merger proposal.

Dr. Van Dusen, president of "liberal" Union Theological Seminary in New York, said representatives of the two organizations at the Herrenalb meeting "seemed to favor" their merger into a single world body by 1960 when the Third Assembly of the World Council is scheduled to meet in Ceylon.

He added that detailed plans for step-by-step achievement of the merger are to be worked out later and submitted to meetings next year of the Central Committee and of the IMC Assembly. The former will meet at Yale University, New Haven, Conn., late in 1957, and the latter at Accra, Gold Coast, West Africa, about Christmastime the same year.

Evangelicals see this move as the realization of their fears that the world missions enterprise would be taken over by the "liberal" leadership of the Council and eventually lose its biblical, doctrinal and evangelistic character.

Three more churches applied for membership in the World Council at Galyateto: the Baptist Church of Hungary, the Church of the Province of Central Africa (Anglican) and La Platta Synod in South America (Lutheran), an autonomous church in Argentina and Paraguay which maintains contacts with the Evangelical Church in Germany. This puts the Council's membership over the 160 mark.

[Dr. Murch will make editorial comment on the meeting of the Central Committee in a later issue of *Action* magazine.]

united action

NAE's Midwest Region Holds Annual Meeting

CHICAGO—The Annual Convention of the Midwest Region of the National Association of Evangelicals will be held here on October 9 at the CBMC Victory Center, 108 North Dearborn Street, according to announcement by Rev. Charles J. Anderson, director. The gathering, which will meet in conjunction with the mid-year session of the NAE Board of Administration, will convene one day before the beginning of the National Sunday School Convention at Moody Church.

Speakers for the Midwest Convention will include Dr. Paul P. Petticord, NAE president; Dr. C. C. Bur-

nett, NAE secretary who will act as master of ceremonies, and Dr. George L. Ford, NAE executive director. Features of the session will be reports on regional and national work and the annual election of the regional board.

A Swedish Smorgasbord in the Mirror Room of Hamilton Hotel will provide fellowship, with Dr. Petticord as speaker.

Central Region Director Visits All States in Area

WICHITA, Kans.—The summer and fall schedule of NAE's Central Region director, Rev. Mahlon L. Macy, includes traveling to every state in his region. Summer appointments have taken him to camps, conferences, and conventions held in Pueblo and Denver, Colo.; Ada, Corn, and Oklahoma City, Okla.; Dodge, Meade, Ingalls, Clearwater and Arkansas City, Kans.; North Platte and Ogallala, Nebr. and Liberal and McPherson, Kans.

A prayer conference was held in Wichita early last month, under leadership of Rev. Armin R. Gesswein, chairman of NAE's Commission on Spiritual Life. Sponsored jointly by local prayer fellowships and the NAE, the conference was open to ministers and others vitally interested in prayer and revival. Other groups desiring to hold such conferences are invited to write to the Central Region office, 573 West Douglas, Wichita 3.

Evangelical Welfare Opens Another Agency

LOS ANGELES—Plans for adding a new Evangelical Welfare Agency to the responsibilities of the NAE's Southwest Region have been announced by Dr. Walter L. Penner, director. Under chairmanship of Rev. Ben Jennings, formal application has been made to the California State Department of Social Welfare, names of prospective board members for the new Welfare Agency are being submitted to the regional board, and other details are being arranged. Legal and financial problems involved in setting up the new Agency include licensing by the state social welfare department and employment of a social case worker and additional office help.

Need for organized welfare work among evangelicals is seen in these facts and figures: Last year in Los Angeles County over 34,000 babies and children were deserted by their parents —left in theaters, parked cars, and alleys. In the same period and area, over 100,000 boys and girls were in trouble with the law. To this army of the unwanted are added numbers of children whom parents voluntarily give up for placement by county and private welfare agencies. Many of these social agencies regard Christian couples as "too religious" and "maladjusted" to maintain the social life considered necessary for the foster child. An evangelical agency would open the door for the placing of children directly into qualifying homes of fine Christian character.

Although immediate plans for establishing an Evangelical Welfare Agency are limited to the state of California, Southwest NAE leaders hope to extend the work to other states in the Region.

ASSEMBLIES

Chicago's Moody Church Hosts NSSA and Keswick

CHICAGO. — Moody Memorial Church in Chicago takes on a "double header" of evangelical conventions this October, with the National Sunday School Convention meeting there October 10-12 and the Mid-America Keswick scheduled hard on its heels, October 13-21. The two conventions share common evangelical purposes but have different approaches: one dealing with external Christian activity and the other with internal Christian experience.

The pastor of Moody Church, the Rev. Alan Redpath, forms another link between the two conventions. Founder and chairman of the Mid-America Keswick, he appears as a featured speaker at the NSSA Convention. Other major speakers will be Dr. Edward Simpson of Northwestern College, Minneapolis, Minn., and Dr. Robert G. Lee, pastor of the Bellevue Baptist Church, Memphis, Tenn. Panel discussions and workshop sessions will be conducted by nationally known Sunday School experts.

The third annual Mid-America Keswick Convention strikes an international note, as did its predecessors, with a roster of seven speakers drawn from the mission field, England (and the Continent), Canada, and the South.

Outstanding new personality this year will be Major W. Ian Thomas, British Reserve Officer much decorated for outstanding valor during World War II in the North African and Italian theatres. He spends much time now in personal evangelism among youth on the continent of Europe and directs a youth center, Capernwray Hall, near Carnforth, Lancastershire, England. Many European young people come there for Christian fellowship and training before returning to witness to their own neighbors and friends on the Continent. His work could be compared most nearly with that of the late Dawson Trotman in America.

Returning to the Keswick platform will be missionary and conference speaker Harold Wildish of Jamaica, B.W.I.; Rev. L. E. Maxwell of the Prairie Bible Institute, Three Hills, Alberta, Canada; and Dr. G. Allen Fleece, president of Columbia Bible College, Columbia, S. C.

Other new speakers will be Dr. William Fitch, now minister of the Knox Presbyterian Church, Toronto, Canada, recently from Glasgow, Scotland; Dr. Paul S. James, pastor of the Baptist Tabernacle in Atlanta, Ga.; and the Rev. Carl H. Lundquist, president of Bethel College and Theological Seminary in St. Paul, Minn.

The Keswick Convention with its emphasis upon the application of doctrine to daily conduct rounds out with depth of Christian living the Sunday School emphasis on breadth of Christian service for those fortunate enough to be able to attend both conventions in Chicago this fall.

- NEARLY FORTY NATIONS were represented at the Triennial Conference of the World Evangelical Fellowship at Providence, R. I., August 27-31. Lt. Gen. Sir Arthur Smith of Great Britain was re-elected president. The 1959 meeting will go either to Singapore or Tokyo. (Full report in October 1 issue).
- BILLY GRAHAM and Dr. Paul S. Rees were evangelical headliners at the famed Ocean Grove (N.J.) Bible Conference this year. Ocean Grove swinging definitely toward evangelical orbit.
- USA SURPLUS FOODS are beginning to flow through NAE World Relief channels in large quantities due to new agreements signed with the government. First large shipments went to Korea.
- CLERGY PLANE FARES on a reduced cost, space-available basis have been cleared with the Civil Aeronautics Board, the last hurdle since the Congress passed enabling legislation. Air lines officials meet November 11 to work out details.
- THE CHURCH OF GOD (Cleveland, Tenn.) in national gathering at Memphis, Tenn., has approved the launching of a national radio-television network program. Total membership of the denomination now approaches 300,000. Last year 199 new ministers were added to church rolls and total valuation of property rose to $54,267,712.
- WORLD-WIDE PICTURES, new and expanding religious film organization, represents a merger of Billy Graham Evangelistic Films and Great Commission Films. Graham's Dick Ross becomes the president of WWP. Central office of the new firm: Hollywood, Calif.
- INDONESIA COMMUNISTS are largely responsible for the failure of the government to grant a reentry permit for Dr. John Breman, after serving 26 years as a medical missionary to the Dyaks. Dr. Breman is a member of the NAE and an official of the American Gospel Mission of Indonesia. Dr. and Mrs. Breman have returned to the USA bringing with them three-year-old Paul Djunus, the first Dyak to enter this country.
- ROMAN CATHOLIC POLICE in Kansas City, Mo., attended a POAU Rally in Second Presbyterian Church there August 26 and by intimidation and interruption tried to keep Dr. Glenn Archer of Washington, D.C., from telling the story of Roman Catholic persecution in Colombia. (Full story in next issue).
- CHICAGO POLICE have informed leaders of an evangelical church in that city that permits must now be secured for making religious surveys. Members on survey project were stopped by police, but resumed their work when the Midwest Regional Office of the National Association of Evangelicals intervened in their behalf.

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Revival Prayer Group Holds Annual Meeting

SAN DIEGO, Calif.—The first Annual Conference of the San Diego County Revival Prayer Fellowship was held here recently in Brooklyn Heights Presbyterian Church. Rev. Armin R. Gesswein, director of the Revival Prayer Fellowship of Southern California and chairman of NAE's Commission on Spiritual Life, outlined some of the steps by which God has led in the founding and growth of the Fellowship during the past fifteen years. A missionary message was brought by Rev. Arthur Mouw of Borneo, and Rev. Carleton F. Booth of Fuller Seminary led the song service which included a prayer chorus, "Everything by Prayer." In a prayer session which lasted until nearly midnight, special prayer was offered for Billy Graham's coming New York campaign in 1957.

Fire Destroys Conference Hall

MONTROSE, Pa.—Fire destroyed the recreation hall on the Montrose Bible Conference grounds during this year's Conference, with loss estimated at $7,000. Burning of playground equipment curtailed recreational activities on the grounds for the remainder of the season. Plans are being made immediately, however, to replace the building, probably with a cement block structure of more substantial nature.

A Centennial Celebration, commemorating the one hundredth anniversary of Dr. Reuben A. Torrey, founder of the Conference, was a part of this summer's Conference program. Featured at one of the evening services in the tabernacle was the unveiling of several oil paintings portraying Christ at the time of His crucifixion. The paintings are the work of Howard Sanden, art student of St. Paul, Minn., and son of the conference speaker, Dr. Oscar E. Sanden. Dr. Sanden's topic was "God's Market Man—Dr. R. A. Torrey."

youth

World YFC Conference Draws Large Attendance

CARACAS, Venezuela—(E/P)—The opening meeting of the Pan American Congress on Youth Evangelism in Caracas, was attended by an audience of 7,500 people. Sponsored by Youth for Christ International, the congress opened on Sunday night, August 5, at the Nuevo Circo Arena. More than 2000 delegates were registered from all parts of Venezuela, other South and Central American republics, the United States and the Caribbean Islands.

Rev. Asdrubal Rios of Maracaibo, Venezuela, spoke on opening night and 58 people responded to the invitation to accept Christ. Rev. James Savage was the director of the congress along with Dr. Robert A. Cook, YFCI president, with Gene Jordan heading up the 300-voice choir.

Highlight of the second day was the message of Mrs. Marjorie Saint, widow

(Continued on page 30)

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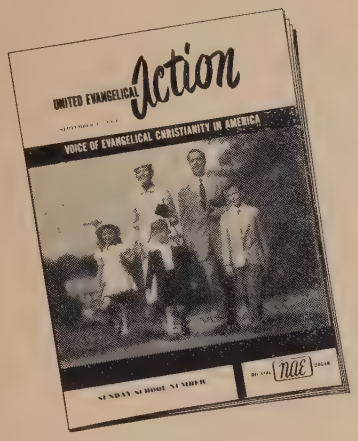

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We are faced with the unavoidable necessity of increasing the subscription rate, not so much because of the improvements we are making but because of the continuing increase in the cost of paper. As a matter of fact, ACTION has absorbed three price increases since the last change in the subscription rate. We are making every effort to increase the quality of the paper to give you just as much as possible for your money.

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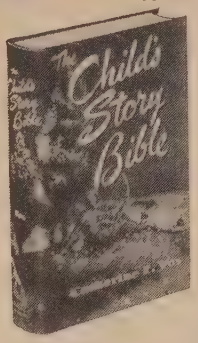

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Youth

(Continued from page 28)

of Nate Saint, one of the five young missionaries martyred last January in Ecuador. She showed a film of the first meeting with the Aucas and told the 1,200 who heard her at a day session, "We went to Ecuador for one sole purpose, to tell lost men and women of Christ." She added that contact is still being sought with the Aucas.

Following her message more than 300 young people responded to an invitation to dedicate their lives to Christ. Ted W. Engstrom, executive director of YFC, declared after the meeting, "Without question this has been the greatest meeting I have ever been in. God moved in power."

Closing date of the congress was August 12, after which teams of preachers, singers and instrumentalists conducted evangelistic campaigns in churches and cities throughout South America. The seventy-seven delegates from the United States returned by chartered plane to Miami on August 27.

Christian Endeavor Secretaries for Asia

KARUIZAWA, Japan — (RNS) — Delegates to the Pacific Area Conference of the World's Christian Endeavor Union voted here to request that full-time secretaries for Japan and for the Pacific Area be assigned by the Union.

The action followed reports on Christian Endeavor membership in various Asiatic countries presented by the secretaries for these lands.

According to the reports, Korea has the largest Christian Endeavor membership with more than 300,000 and Australia is next with 50,000.

press

Fifth Evangelical Press Month Is Set for October

CINCINNATI — October is designated Evangelical Press Month by the publications affiliated with the Evangelical Press Association. In this fifth annual observance editors will concentrate their efforts in a nation-wide campaign to make readers aware of the importance of religious publications in the church, the home, and in personal Christian life.

As previously, Evangelical Press Month will be observed simultaneously with the Associated Church Press effort to increase both circulation and actual readership of all Protestant publications.

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gelical Action; treasurer—Mel Larson, managing editor *Youth for Christ,* and executive secretary, William A. Ackerman, editor *The Sower.*

Denominations

United Presbyterian Group Formed to Oppose Merger

PITTSBURGH, Pa.—(RNS)—Twenty laymen of the United Presbyterian Church of North America organized here a committee to spearhead opposition to that communion's proposed merger with the Presbyterian Church in the USA.

Union of the two church bodies was approved by their respective General Assemblies last spring and sent down to the presbyteries of both denominations for ratification. The merger would create a United Presbyterian Church in the USA with a combined membership of about 3,000,000—of which some 245,000 would come from the present United Presbyterian Church.

Under the leadership of James B. Graham, temporary chairman, the committee sent letters to more than 900 United Presbyterian ministers and elders asking for the names of persons who might feel the committee's position "deserves a hearing."

Organizers of the group earlier had listened to a talk by Rev. Talmadge Wilson, a missionary awaiting appointment to the Sudan, who told them that "any time we make the tent bigger to take in folks with other beliefs, we must sacrifice or compromise some of our own."

William E. Baird, a committee spokesman, said the group's members do not "like to think of ourselves as blockaders."

"We like to think of this in a positive way," he said. "We just want to promote and preserve the work of the United Presbyterian Church."

Norwegian Synod Confers With Missouri Lutherans

MANKATO, Minn. —(RNS)— The Norwegian Synod of the American Evangelical Lutheran Church was asked here to decide "prayerfully and carefully" whether it should lift its suspension of relations with the Lutheran Church-Missouri Synod.

The Norwegian Synod's union committee has recommended that the synod take part in a conclave of Synodical Conference theologians which was proposed by the Missouri Synod to iron out differences among the synods.

The proposed conference would seek to prepare "one clear, comprehensive statement concerning doctrine and practice for today on the basis of Scripture."

If this objective is realized, the Norwegian Synod union committee said "it may enable the Synodical Conference to continue in the old paths and restore full fellowship between the Missouri Synod and our own body."

Southern Baptists Aim for 1,000 New Churches a Year

RIDGECREST, N. C.—(RNS)—Establishment of 1,000 new churches annually for the next three years was adopted as a goal by the Southern

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Baptist Home Missions Board at its semi-annual meeting here.

It also voted to increase the building loan fund to $5,000,000 "if possible" and to add an average of six new cities annually to its city mission program.

In addition the board voted to increase the number of missionaries working under its program from the present 1,163 to 2,000 by 1959.

WORLD-WIDE

New Christian Monthly Launched in Hong Kong

HONG KONG—The first issue of *Lighthouse Magazine,* an illustrated Christian monthly for Chinese, was released recently in a ceremony held at the new magazine offices here in Kowloon, with Rev. Ron Roberts, superintendent of Christian Witness Press, presiding. The new paper, which ran an extra large initial edition of 20,000 to meet publicity needs, is printed with attractive four-color cover pages. Contents include, in addition to Chinese material, three pages of English reading matter. Subscriptions may be sent to *Lighthouse Magazine,* China Inland Mission, 237 W. School Lane, Philadelphia 44.

Pulpit in Soviet Is "Prisoner" of State

NEW YORK—(RNS)—Churchmen in the Soviet Union are not free to teach their religion or propagate it, except in the home, and the pulpit is a "prisoner" of the State, a Baptist clergyman and editor said here.

Dr. John C. Slemp, editor of *Missions,* American Baptist Convention monthly, said on his return from a six-week trip to Russia—during which he visited Moscow, Kiev, and Leningrad—that there are no Sunday Schools and no church organizations for young people in the Soviet Union.

The only Baptist church in Moscow is jammed with worshipers several days a week, he said, but most of the congregation are older persons.

Although Church and State are said to be separate in Russia, Dr. Slemp said, "they are separated only in a very limited sense."

"The churches are not free in the sense that we Americans conceive of freedom," he said. "They are free to worship, to preach within limits, to sing, to pray, to christen babies, to marry the young, and to bury the dead.

"But there their freedom ends."

Greek Evangelical Church Issue Goes to High Court

ATHENS—Rev. Michael Kyriakakis, moderator of the Greek Evangelical Church, has appealed to the Supreme State Court against a government order stopping work on the rebuilding of the First Evangelical church here.

The church, established nearly 100 years ago, is the oldest house of worship of the Evangelical Church in Greece. Its rebuilding was to have started long ago, but was delayed by lack of funds. However, last July a grant from the World Council of Churches made it possible to begin razing the old structure and laying the

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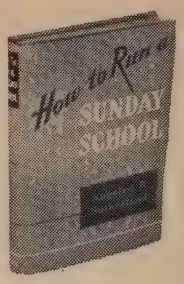

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For further particulars read the article about Rembrandt on page No. 36.

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foundations of the new building.

Meanwhile, however, the Ministry of Cults issued an order suspending the work, despite the fact that it had expressly approved the project after securing the consent of the late Archbishop Spyridon of Athens, head of the Orthodox Church in Greece. Greek law requires the consent of the Athens archdiocese for the erection of a non-Orthodox church.

Mr. Kyriakakis called the action of the Ministry of Cults an "arbitrary" one. He expressed the fear that its "intolerant" order had been most probably issued at the behest of Archbishop Dorotheos of Athens, the newly-elected leader of the Orthodox Church.

sunday school

Kansas SS Leaders Hear NSSA's Head

McPHERSON, Kans.—Final plans have been announced for the Kansas State Sunday School Convention to be held here on October 4 and 5. Main speaker will be Dr. Harold W. Erickson, of Rockford, Ill., president of the National Sunday School Association. Other speakers will include Dr. Harold E. Garner, professor in Moody Bible Institute, and Dr. Clarence E. Fast, executive secretary of the Greater Chicago Sunday School Association.

inter-church

Presbyterian Alliance Admits New Churches

PRAGUE—(RNS)—Two new member Churches were received into the World Presbyterian Alliance at the meeting here of its executive committee. They are the Presbyterian Church of East Africa and the Cumberland Presbyterian Church (USA).

Admission of the two communions to the Alliance brings the number of its affiliated Churches to 69 and adds nearly 150,000 members to its constituency which previously had totaled more than 40,000,000.

The autonomous and interracial Presbyterian Church of East Africa, which is in full communion with the Church of Scotland, was formed last February through union of the (native) Presbyterian Church of East Africa and the Scottish Church's Overseas Presbytery of Kenya Colony. The merger united some 45,000 African, 5,000 European and many Asian Presbyterians in East Africa.

The Cumberland Presbyterian Church was formed in Tennessee in 1810 and now numbers approximately 85,000 members. It was a member of the Alliance from 1884 to 1906.

The executive committee approved Brazil as the site of the next meeting of the Alliance's General Council to be held in August, 1959, the 100th anniversary of the establishment of Presbyterian churches in that Latin American country.

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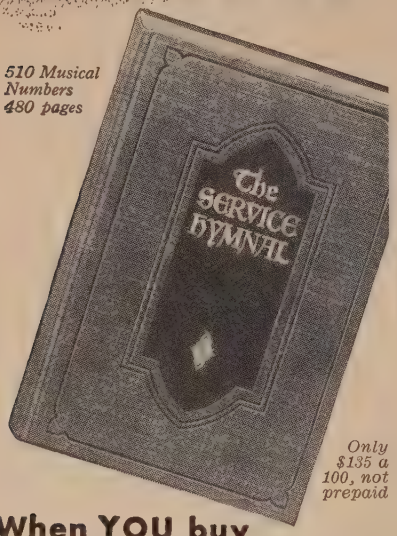

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ters emphasize total abstinence rather than moderation in the use of beverage alcohol, according to a Temperance Education Inc. survey.

Herbert H. Parish, the agency's national executive, said the poll covered a scientific sampling of 1,470 ministers of twenty-one denominations and all areas of the country.

Ninety per cent of the ministers who responded to the questionnaire said they preached at least once a year on the use of beverage alcohol, Mr. Parish said.

"Only six ministers specifically said they preached moderation, while eight said both moderation and abstinence," he reported.

More than 95 per cent of the respondents who preached against drinking of any alcoholic beverages said their congregations favored the emphasis on total abstinence.

public affairs

McKeldin Warns Against Peril of a Godless State

NORTH EAST, Md.—(RNS)—Religion cannot be separated from government without "converting government into a monstrous thing," Gov. Theodore Roosevelt McKeldin said here.

He spoke at a ceremony in St. Mary Anne's (Episcopal) church celebrating the 250th anniversary of the parish's founding (1706) in this community at the head of Chesapeake Bay. The present church building dates from about 1746.

"Americans have established a more just and reasonable relationship between Church and State than exists anywhere in the world," the governor said. "This is a great achievement in the art of self-government."

Noting that some people have "fallen into the error" of believing that—in separating Church from State—we also have separated religion from public affairs, he said that "the State from which justice and mercy were separated would be a horrible tyranny and the damnation of the men who created it."

"One thing belonging to a government official as his right," Gov. McKeldin said, "is the prompt and powerful support of Christian men when he does the right thing, especially when it is an unpopular thing.

"On the other hand, he should expect and receive the condemnation of those same men whenever he undertakes to dictate to any man's conscience."

Bible Distribution Headed for Courts

MAIMI, Fla.—(RNS)—Officials of the American Jewish Committee's local chapter said here it may seek a court ruling on the Dade County School Board's recent decision to permit distribution of Gideon Bibles to seventh grade pupils in public schools.

The board's decision was made in a vote accepting an opinion by its attorney, Edward F. Boardman, that such distribution does not violate any constitutional provision against sectarianism and does not "illegally interfere with religious freedom."

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In accordance with the ruling, board officers said, seventh-graders "may be given the opportunity to accept, on a strictly voluntary basis, complimentary copies of the Holy Bible—or the official holy book of any other religious sect—provided that the principals and teachers conduct this distribution without any sectarian comments."

personalia

Vice President and Mrs. Richard Nixon were house guests of Billy Graham and Mrs. Graham during their stay in North Carolina for speaking engagements at three Protestant assembly grounds.

Torrey M. Johnson has been selected as evangelist for the Centennial Crusade for Christ to be celebrated September 30-October 14 by the churches of Duluth, Minn., in honor of the city's hundredth anniversary. Dr. Frederick Curtis Fowler is chairman of the Crusade and Governor Orville Freeman, honorary chairman.

Arthur F. Glasser, assistant home director of the China Inland Mission Overseas Missionary Fellowship, will spend the next year on the Mission's administrative staff in Singapore, arriving in time to sit on the biennial Overseas Council, October 2-12.

John W. Behnken, president of the Lutheran Church—Missouri Synod, is visiting Lutheran churches in Asia that are affiliated with the Synod. His itinerary includes Hawaii, the Philippines, Hong Kong, Japan, India and Australia.

Mrs. Gladys Kruse, wife of Rev. Bernard Kruse, midwest director of the Eastern European Missions, was killed and her husband and two sons injured in a three-car crash near Houston, Minn., during a rainstorm.

Watson Argue has resigned his pastorate at Calvary Temple, Seattle, Wash., to enter evangelistic work. His first campaign will be in Santa Cruz and San Jose, Calif., followed by Wichita, Kans.

Professor and Mrs. Walter Oliver, graduates of Taylor University, were awarded Panama's most coveted award, the Medal of Vasco Nunez de Balboa, in recognition of their work in establishing and developing the Pan-American Institute, a Methodist missionary project.

T. W. Wilson of Dothan, Ala., was evangelist for the New Life Crusade held recently at Burnside, Mich. More than two hundred decisions for Christ were recorded during the two-week Crusade, with thirty-eight young men and women dedicating their lives to full-time Christian service.

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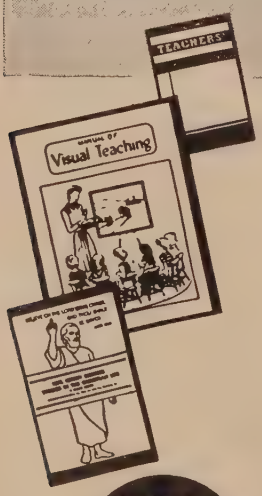

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Missionary Passion

(Continued from page 22)

its auditorium with two-hundred or more attending pre Sunday evening services. Sunday School facilities are taxed to capacity every Sunday morning. Almost every night of the week is filled with some activity of a spiritual nature—often three or more groups meeting at a time.

To meet the demands of an ever-increasing congregation, the North Side Church plans to build a great new edifice of colonial design on its present site. The church already owns valuable property facing the park across Union Avenue. The contemporary colonial styling will have dignity, simplicity, and spaciousness. The sanctuary, which will seat 1500, will give North Side Pittsburgh its largest auditorium.

Another "Citadel of the Faith" marches forward proclaiming the mighty Gospel of the Lord Jesus Christ. Souls make decisions for Christ in almost every service. Believers are built up in the faith through the ministry of the Word from the pulpit, and in Bible classes on week days as well as Sundays. Scores of young people have gone forth from the church into full-time Christian service as pastors, teachers and missionaries. Missionary giving has increased from $20,000 per year in 1949 to a missionary pledge of over $50,000 in 1956.

The pastor and his assistant, Rev. Ralph E. Godwin, are vitally interested in the world-wide work of the National Association of Evangelicals. They, along with the congregation of the North Side Church, have earnestly contended for the faith which was once delivered unto the saints. They have proved that the Gospel of Christ still works; that the skylines of cities change, rulers of men come and go, but Jesus Christ is the same yesterday, and today, and forever.

Rembrandt's Religious Art

FRED A. VAN BRAAM

Rembrandt Harmenszoon van Rijn, always called by his Christian name Rembrandt, was born on 15 July, 1606, this year 350 years ago, as a son of a simple miller Harmen Gerritsz.van Rijn and Neeltgen Willemsdr.van Zuytbroeck.

His religious art shows a man, who was fervent and faithful in his commitment to God. They are thoroughly human. Christ is depicted as a simple man, so are the people surrounding Him. See that wonderful painting "The Renunciation of St. Peter" (Rijksmuseum, Amsterdam). Christ is standing in the background, put in irons. He turns to Peter, all human sentiments sculptured in His face.

His most famous etching, "Christ Healing the Sick," is a typical example how Rembrandt saw Christ. Simple, though noble of attitude, His face deeply moved, looking at the gathered sick and crippled, making a gesture of blessing as though He wants to pour power and health into the sick bodies of the people standing and lying before Him, this all is of a heavenly sublimity.

Churches everywhere should observe Rembrandt's anniversary and encourage appreciation of the Christian Message in his art.

BOOK SHELF

Conducted By

ARNOLD D. EHLERT

"The Cup of Fury." Upton Sinclair. 190 pp. Channel Press. $3.00.

In the light of the fact that three out of four college students today are drinkers, this book is a significant beacon light designed to warn the present generation by describing in detail how many acquaintances and relatives of the author, including many of the literary "lights" of the past generation, have destroyed themselves by liquor. This is not a comfortable book to read, but it is fascinating in its frankness. To take only one example: John Barrymore "earned $375,000 in one year, yet died a bankrupt. Before his death, both Gene Fowler and Ben Hecht attempted to raise funds for their friend's ever-mounting medical expenses. Yet not one producer, not one director, not one millionaire movie mogul came forward with so much as a dollar for this fallen prince" (p. 134). This book is basic apologetics.

"Genes, Genesis, and Evolution." John W. Klotz, vii, 575 pp. Concordia. $5.00.

The author has a Ph.D. in Biology from the University of Pittsburgh, and is a graduate of Concordia Theological Seminary, so he should be ideally qualified to write on the subjects of Evolution relative to the Bible. This book is evidently intended as a text for a course on Evolution for Christian students. The assumptions made and the perspective of the book make it unacceptable to a non-Christian scientist or student, because first it assumes the Bible as absolute truth, and second it attempts to explain or explain away apparent disharmonies between science and the Bible.

He presents the typical scientific explanations in some detail, that we might know what scientists believe and why. Perhaps much of the fear of the theories of science is due to the convincing, non-Christian atmosphere in which they are first encountered. In this book we can be introduced to them in a relatively objective manner, and learn that there is nothing about them that can rob us of our faith. He acknowledges that some evolutionary changes have and are occurring but are limited to modifications of the basic kinds. He does not presume to have all of the answers: for instance, he discusses the difficulties of a biblical interpretation of the facts of animal distribution, but shows that an evolutionary explanation also has difficulties.

He holds that the creation days in genesis are twenty-four hour days. He does not believe there is a gap between Genesis 1:1 and 1:2; therefore, creation must be recent, that is, thousands of years ago rather than millions or billions. He believes that the radioactive dates of the earth are unreliable and disagree, but the discrepancies he mentions (p. 106) still give the same order of magnitude, that is, hundreds of millions of years, not thousands of years. He tends to give the impression that methods of dating the earth are not reliable at all. Geologists believe the earth is billions of years old, not millions, as he says.

This book is one of the most scholarly attempts yet made to inform Christians of the nature of the conflict between the scientific theory of evolution and the Scriptures and is worthy of careful study. —*John C. Sinclair.*

BOOKS RECEIVED

"The Church and the Public Conscience." Edgar M. Carlson, xi, 104 pp. Muhlenberg. $1.75. Dr. Carlson, who is now President of Gustavus Adolphus College and active in the World Council of Churches, bases his work on the admission that "the whole man . . . is fallen, corrupt, sinful" (p. 6). Only by a "desperate clinging to the mercy of God" can we ever achieve any real righteousness" (p. 19). The Lordship of Christ in history and of history is discussed in connection with eschatological implications of theological ethics.

"Reformation Writings of Martin Luther." Vol. II. The Spirit of the Protestant Reformation. Tr. by Bertram Le Woolf. 340 pp. Philosophical Library. $7.50. This translation is from the famous Weimar edition, and this volume includes material relative to the 1521

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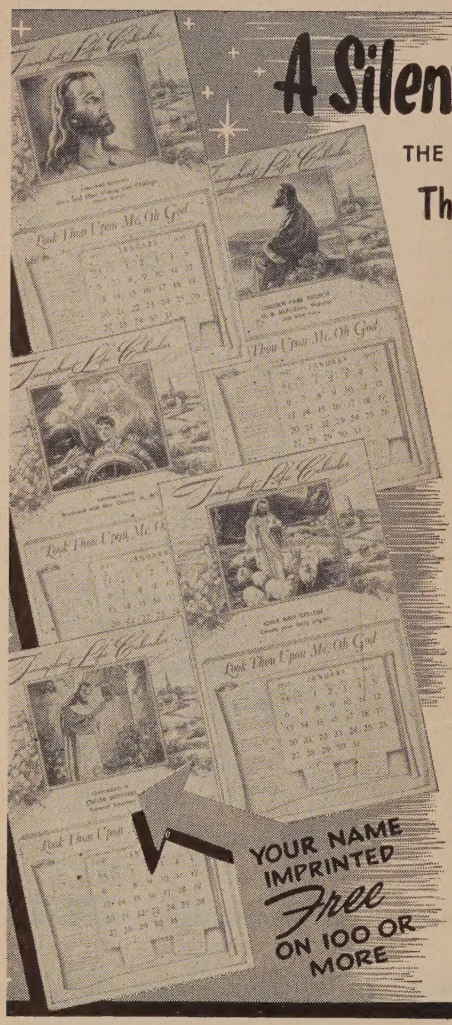

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"Expository Outlines on the Whole Bible, Vol. 6: Psalm 73 through Psalm 150." Charles Simeon. viii, 529 pp. Zondervan. $3.95.

"Achieving the Impossible with God; the Life Story of Dr. R. A. Forrest." Lorene Moothart. 224 pp. Toccoa Falls Institute, Toccoa Falls, Ga. Biography of the founder and director of the Institute for forty-five years, and leader in vocational Christian education for mature students. This is a good book to read for anybody in charge of a school or any other project for the Lord, where finances are always a problem.

"William Christie, Apostle to Tibet." Howard Van Dyck. 176 pp. Christian Publications. No price given. William Christie was a pioneer missionary to Tibet under the Christian and Missionary Alliance, and his story is filled with excitement, danger, and adventure. He served a number of years on the home board and became treasurer of the Alliance missionary work.

"Growth in Worship, a Manual for Youth Counselors." Alfred P. Klausler. 108 pp. Concordia. $1.25. A worthwhile manual giving ideas for the place of worship in the program, closing devotions, prayer, the hymnal, outdoor worship, installation of officers, and rallies and conventions.

"Selected Letters of John Wesley." Edited by Frederick C. Gill. viii, 244 pp. Philosophical Library. $4.75. A selection compiled from the eight-volume set for those who do not care to have the complete edition. The letters of any of our church leaders, especially founders, are interesting and profitable reading. This collection seeks to represent the various aspects of Wesley's career.

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"Suffering and Healing." Hubert T. Spence. 84 pp. Tribute Press, Greenville, Pa. No price mentioned. Healing is in the atonement but not to be expected to apply universally.

"The Book of Ezekiel." Charles R. Erdman. 156 pp. Revell. $2.00 This is the third of Dr. Erdman's expositions of the major prophets. It is a succinct retelling of the message and description of the prophet's contribution.

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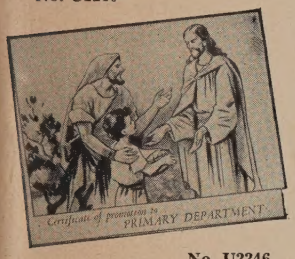

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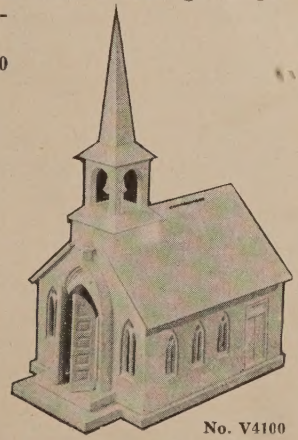

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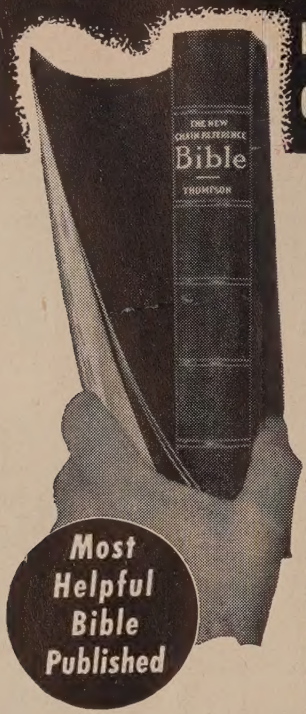

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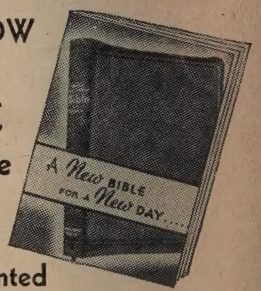

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